

Baptist Leader



SEPTEMBER

THE CONVENTION IS COMING
TO YOUR CHURCH

•
THE ACHIEVEMENT PLAN

•
ADVANCE THE
SPIRITUAL FRONT

•
WHAT ABOUT STORIES?

•
CHURCH SCHOOL
EVANGELISM

1942



National Gallery of Art, Mellon Collection, Washington, D. C.

THE YOUNG CHRIST WITH JOHN THE BAPTIST

By DESIDERIO da SETTIGNANO (1428-1464)

OTHER than that he was born in Settignano, near Florence, we know but little of Desiderio's life. Tradition has it that in his youth he was a pupil of Donatello; at any rate, one may detect—in his earlier works especially—reminiscences of the manner of that master, and also of Luca della Robbia. His most important monument is the marble tomb of Carlo Marsuppini, erected within the church of Santa Croce. This work, with its exquisitely detailed carvings, in itself, was sufficient to establish his reputation as one of the foremost sculptors of the early Renaissance.

Desiderio possessed a keen sense of beauty and an adequate power of expression, and it is to be regretted that his works are so few in number. Working as carefully as he did, not

many could be completed, and his life was sadly brief. Death came when he was only thirty-six!

Shown above is his appealing representation of *The Young Christ with John the Baptist*. This plaque, approximately sixteen inches square, is carved in shallow relief in white marble, delicately veined with purple. It possesses what one writer has called "an angelic softness which does not cloy." The two boys face each other. John, clearly marked by his goatskin tunic, clasps his hands in adoration. The young Christ, shown in three-quarter view, is marked by a cruciform halo and wears a toga-like cloak over his tunic.

This priceless carving is now one of the treasures of the National Gallery of Art, Washington, D. C.

Editorial Staff

LEONARD R. JENKINS, *Editorial Counselor*
 MARGARET M. CLEMENS, *Children's Leader*
 STANLEY A. GILLET, *Young People's Leader*
 MILES W. SMITH, *Adult Leader*
 JOHN CALVIN SLEMP, *Teachers' Materials*

This Month

■ **George M. Derbyshire**, now pastor of the First Baptist Church of Oakland, Calif., has given special attention to "Church School Evangelism." He explains the simple yet thorough methods that have enabled him to lead many children and young people into the Christian life and to build them into the membership of the churches that he has served.

■ **Mary Skinner**, Director of Children's Work for the Methodist Church, gives specific suggestions that will appeal to churches that are trying to minister to "Young Children in Defense Areas." The needs that she has presented bring to the church new opportunities for Christian teaching and service.

■ In young people's work the best planning takes into account the entire year ahead. The "1943-44 Activity Calendar for the Baptist Youth Fellowship" on page 38 should be the basis for that planning. You can make assignments of Sunday evening topics six months in advance by using the list included by **Clarence B. Gilbert** in his article, "Topics That Young People Need."

■ Our Baptist people have greatly missed attending the sessions of the Northern Baptist Convention, which had to be sacrificed this year because of priorities on travel. However, **Stanley I. Stuber** claims that "The Convention Is Coming to Your Church," and his article tells how such a thing is possible.

■ Churches that have benefited from the Baptist Church School Advance during the past three years will keep advancing through the use of "The Achievement Plan," which **Richard Hoiland** describes. However, any church that did not participate in the Advance can begin at once to use the Achievement Plan, so every church school will be interested.

Baptist Leader

Vol. 5

SEPTEMBER, 1943

No. 6

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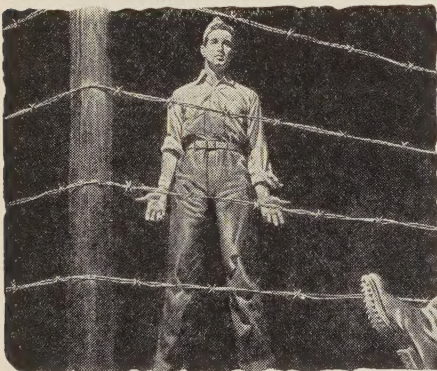
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■ As a means of acquainting St. Louis ministers with juvenile court problems, and to demonstrate the court's willingness to co-operate with churches in helping stamp out juvenile delinquency, Circuit Judge Michael Scott, of the juvenile and domestic relations court, invites pastors from the Metropolitan Church Federation to sit at the council table with him as he reviews the cases on the docket. Another evidence of the court's belief in the church as a force for good is the group of fine religious pictures on the wall. The court is understood to be one of the few in the nation with a picture of Christ overlooking the judge's table.

■ American church bodies are faced with a growing shortage of Sunday school teachers and officials at a time when Sunday school attendance is on the increase, according to a statistical report released in Chicago by the Rev. Otto Mayer, research director for the International Council of Religious Education.

Between 1939-40 and 1941-42, the report revealed, the number of officers and teachers in Sunday schools fell off 8.7 per cent to a total of 2,006,320. During the same period, Sunday school attendance increased 4.6 per cent to a total of 19,359,059.

Commenting on his survey, Dr. Mayer declared: "Since these figures are based upon reports for years prior to our entry into the war, the conclusion must be drawn that our adult men and women have not accepted the responsibility for teaching Christianity to the children and youth in proportion to the growth in attendance. . . ."

■ The Council on Christian Social Progress has prepared a publication, *The Six Pillars of Peace*, with an instruction manual for study groups. They may be obtained from the Council at 152 Madison Avenue, New York 16, N. Y., for ten cents.

■ The Northern Baptist Convention Crusade with its ultimate objective of persuading every Baptist church to pay its share of its minister's dues in the Retiring Pension Fund has been highly successful. During the first two years of special effort, 770 new members were received. A tentative goal of 1,000 was set for December 31, 1943, the official end of the Crusade. Up to July 1, 927 new memberships were issued, and over 100 applications are on hand, awaiting the initial dues payment.

While a notable record has been established, there are still many ministers whose churches are not providing pension protection for them. The M and M Board is dedicated to the task of bringing every church and minister into the pension fold.

■ Despite restricted postal service and a blockade of the normal supply of books and newspapers from other countries, Free China continues to keep in touch with news of the church in other parts of the world. News is obtained from two United States religious journals, sent by air mail. From England a steady flow of newspaper clippings arrives by air. Twice a month, the National Christian Council sets aside a special number of its fortnightly bulletin for news of the world church. It also sends out a monthly newsletter to individuals in 13 provinces. A similar news service has been launched by the student division of the Y.M.C.A. in Chungking, and this summer a quarterly bulletin containing news of the World Student Christian Federation was issued.

■ A marked increase in understanding and tolerance toward Christianity is being shown in Turkey, it was learned in Stockholm. One reason for this, it seems, is the widespread sale, during the past year and a half, of a new Turkish translation of the Bible—the first complete edition of the Gospel in the Roman script. With the growing freedom allowed to individuals under the present Turkish regime, more and more Mohammedans are becoming acquainted with Christian ideas.

■ Gasoline and tire rationing has had little, if any, adverse effect on church attendance throughout the nation, according to church officials in New York City. The only section to report a perceptible decline is the immediate eastern seaboard area. The drop in this section, it is pointed out, is slight—except in a few instances where driving is the only means of transportation and where the distance to church makes driving prohibitive.

Church officials frankly admit, however, that in many areas, especially in the Northeast, attendance at church benefits, midweek services and Sunday schools has fallen off considerably.

"People are still going to church if they can get there—possibly more than ever before," said Dr. Harry L. Bowlby, executive secretary of the Lord's Day Alliance. "This is particularly true in the case of parents who have sons in the armed forces."

Dr. Bowlby added that some shrinkage in church attendance must be more properly attributed to the growing number of men and women entering the army and the navy and to moves occasioned by defense employment than to gas and tire rationing. "On the other hand," he added, "we must not forget that numbers of church people who played golf on Sunday morning are now showing up at church."

OF INTEREST TO BAPTISTS

■ The Chinese Mission to Lepers is now functioning in Chungking through an ad interim committee. Funds amounting to \$50,000 in United States currency have been allocated through United China Relief, and as soon as these funds are available they will be distributed to leper homes and hospitals all over Free China. The committee is helping to support 5,000 lepers in thirty institutions.

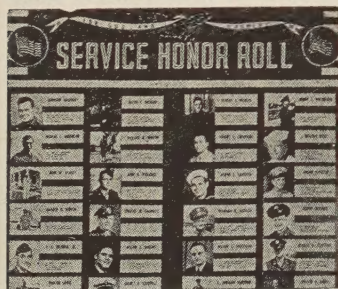
■ Assurance that the Soviet Government intends to maintain the separation of church and state in Russia was given by the new Russian ambassador to Mexico, Constantine A. Oumansky, at a press conference in Mexico City.

"One thing that can be said with certainty," the Ambassador declared, "is that the clergy of all faiths in Russia have shown a highly patriotic attitude and that the government proposes to maintain the separation of state and church under conditions of tolerance and unreserved religious liberty."

■ A resolution expressing the hope that at the end of the war "all Orientals may be placed upon the same immigration basis as people from other sections of the world" and urging repeal of the Oriental Exclusion Act as applied to friendly nations was adopted in Portland, Oreg., by the Oregon Methodist Conference.

Establishment of a world conference of religious leaders to consider moral and ethical problems was also approved by the Conference. Other resolutions advocated lifting the Central European blockade to provide food for children, and requested the Oregon liquor commission to ban the sale of alcoholic beverages near military reservations and war plants.

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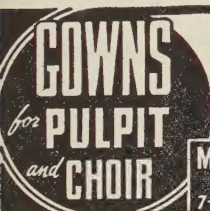
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OF INTEREST TO BAPTISTS

■ A movement to enlist sharecropper pastors in a community improvement program was described in New York by Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council. He reported that 1,800 Negro sharecropper pastors have already participated in fifteen institutes for rural pastors on the church's responsibility for better rural life, sponsored by the Home Missions Council to bring to sharecropper preachers a spiritual understanding of their agricultural problems.

Held during the past year and one-half in ten Southern states where sharecropper conditions exist, the six-day institutes have stressed problems of the rural church and a program of closer integration between the rural church, home improvement, family life and community welfare. They have given support particularly to the "Live-at-Home" policy of farm self-sufficiency and home ownership as solutions to sharecropper problems.

■ Women "supply pastors" to replace clergymen serving as chaplains with the armed forces are suggested by the Virginia Methodist *Advocate*.

"The shortage of ministers here in the Virginia Conference is becoming more and more pronounced, and will doubtless become acute before the war is over," writes Dr. George W. Reamy, editor of *The Advocate*. "Would it not be practicable to ask our colleges and seminaries to provide special three- or six-month courses to help equip some of our fine young ladies to do supply work for the duration?"

Dr. Reamy explains he is not suggesting "superficial training for the ministry," but merely streamlined courses for acceptable women who will be expected to give up their work when the chaplains return.

■ The race riots in Detroit call for "a re-emphasis of the Christian principles of brotherhood and the inherent rights of the individual," Dr. Joseph C. Robbins, President of the Northern Baptist Convention, declared in a statement in New York City.

Insisting that this is a time for Christians "to stand together for the rights of men of all creeds, colors and sects," Dr. Robbins called upon pastors and churches "to take definite and immediate action to remedy the grave social ills which create racial discrimination and color consciousness. We also urge them," he said, "to unite with those of other denominations, with civic agencies and social welfare societies which are working for brotherhood, for good will."

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Baptist Leader

OF INTEREST TO BAPTISTS

■ A central committee to study radio programs, comics and the movies, and to offer constructive guidance to pastors, teachers and their congregations, was recommended to the Evangelical Lutheran Synod of Missouri, Ohio, and other states by the Atlantic District of the Synod, meeting in Bronxville, N. Y.

These educational agencies, the resolution adopted by the convention stated, are "greatly influencing the lives and morals of us all" and are "harmful and in many cases detrimental to the Christian training of our youth and to the spiritual welfare of our congregations."

The convention approved the following criteria for evaluating these forms of entertainment:

1. That they contain nothing opposed to the Word of God.
2. That they be wholesome entertainment.
3. That they attain a high level of artistic achievement.
4. That they have some educational value.

CONGRATULATIONS TO

■ The Pittsburgh Baptist Association on its 104th annual meeting held at the First Baptist Church of Carnegie, Rev. E. F. Pruden, pastor.

■ Grace Baptist Church of Somerville, Mass., on its 100th anniversary of the organization of its Bible school. Rev. Willard D. Callender is the pastor.

■ Anamosa Baptist Church, Anamosa, Iowa, on its 85th birthday, and to its minister, Rev. E. A. Schlaman, on his thirty years of service in that church.

■ The Third Baptist Church of Germantown, Pa., on the observance of its 75th anniversary. Rev. L. T. Gibson is the pastor.

■ Broadway Baptist Church of Denver, Colo., James Macpherson, pastor, on the 50th anniversary of the dedication of the church building.

■ Humboldt Park Baptist Church, Chicago, on the observance of its 50th anniversary. Mr. Jacob Zimmerman, a student at the Northern Baptist Seminary, serves as interim pastor.

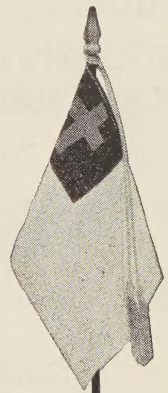
■ Bruce K. Blunt who recently began his new duties as State Evangelist and Director of Evangelism for the Colorado Baptist State Convention in co-operation with The American Baptist Home Mission Society.

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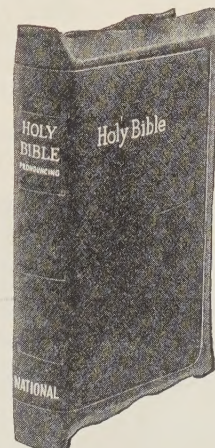
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THE CONVENTION

THE CONVENTION

IS COMING TO
YOUR CHURCH



By STANLEY I. STUBER

Executive Secretary World Relief Com-
mittee of the Northern Baptist
Convention

MAYBE it is a good thing, after all—this shortage of gasoline, bus seats and Pullman berths. If we still could have come and gone as we pleased, there would have been one convention at Denver in June. Perhaps three or four thousand Northern Baptists would have attended. As it is now, there are going to be *six thousand* conventions between October and next March, and perhaps hundreds of thousands of Northern Baptists will be able to attend! For the first time, all members of all Northern Baptist churches will have the opportunity to take active part.

It was a remarkable idea, all right, this business of bringing the convention to the churches! It was an idea thoroughly in keeping with the ideals of democracy and united effort sweeping the earth.

The name for the observance of the local convention is World Parish Day. It is a day when the church—your church—will look outward to the community, the nation, the world. It is a world with tragic problems and it calls for prayer, study, conference and understanding action to meet its needs. World Parish Day is a day when the local church casts aside its spiritual isolationism and remembers vividly that the world is larger than Elm Street Baptist Church, or Logantown, or Indiana, and even larger than America.

Each church will have the benefit of a planned program, much like that of a regular convention, but it will be tailor-made. It is not now a matter of your

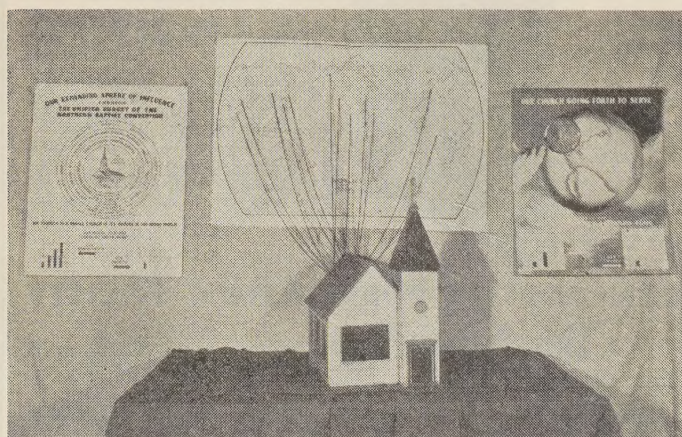
church fitting into a convention; rather, it is a matter of the convention's fitting into your church. Your men and women will be making most of the addresses, your personal friends will be sitting with you there in the pews, your wives and mothers will be serving the Fellowship Dinner. But there will be all the inspiration, all the urgency, of a nation-wide meeting at Cleveland, or Wichita or Atlantic City. Recordings of addresses by Dr. Joseph C. Robbins, president of the Northern Baptist Convention, and by Dr. Earl Frederick Adams, General Director of Promotion, will be furnished. A missionary or representative of the denomination will be on hand to give added emphasis to some phase of Baptist work. A poll of opinion on great issues now before the Convention will give every member an opportunity to stand up and be counted. The date for your World Parish Day should be worked out in advance with the State Office so that representatives and recordings will be available.

Baptist World Charter

Each church will have its World Parish Day Committee and six sub-committees.

The World Parish Day Committee will be composed of seven members—a chairman and six others. The chairman should be someone who commands the respect of the church members, has executive ability and is capable of keeping his committee happily at work. The other members of the committee should be a representative group including lay-

POSTERS SECURED FROM THE COUNCIL ON FINANCE AND PROMOTION ILLUSTRATE THE OUTREACH OF THE LOCAL CHURCH



THIS PICTURE SUGGESTS HOW AN EXHIBIT MAY BE PLANNED. EACH UNIT SHOULD BE PROPERLY RELATED TO THE CENTRAL THEME



IS COMING— Your Church

men, women and young people. Each one should be selected with consideration for his or her fitness to serve as chairman of one of the six subcommittees.

Subcommittees will be as follows:

Attendance, charged with the task of seeing to it that 100 per cent of the membership is present or accounted for.

Arrangements, to care for the many minor details upon which the success of any meeting depends.

Program, responsible for the preparation and the presentation of all phases of the program for the entire day.

Dinner, responsible for all arrangements for the dinner except the program to be presented at the table.

Registration, responsible for the registration of all who attend and the distribution of the booklet *The Northern Baptist World Charter*. The chairman of this committee should be one of the capable women of the church.

Exhibit, responsible for preparation and the presentation of the exhibit. The chairman should be an outstanding leader from the church school.

Churches are advised to consider the problem of the expenses of the World Parish Day and to work out a reasonable budget with the understanding that they will be provided for through offerings taken at the afternoon and the evening sessions. They should be sure that sufficient budget is allowed to provide for all things that should be done to make the meeting an outstanding event.

The services of the missionary or the denominational representative will be

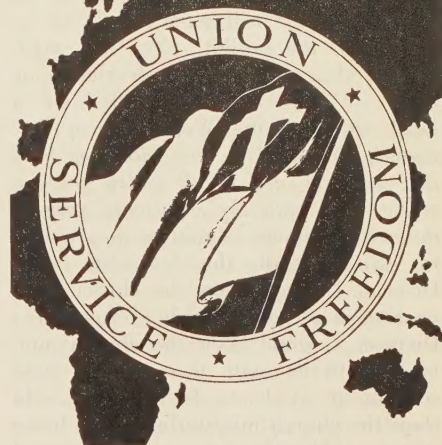
provided without expense to the church. The same will be true of material such as recordings, posters, exhibit material and literature that will be sent to the church from the State Office to assist it with the program.

In the interest of extending the influence of the exhibit or other features of the program, the church may desire to purchase additional material. If so, an item for this should be placed in the budget.

The feature of World Parish Day that will be especially appealing to the church school is the exhibit. Those of you who attended a recent convention—what impressed you most? It is likely that long after some of the speeches and the resolutions had lost their sharpness in your memory you still recalled some of the displays in the convention exhibit. It would not be a convention without booths and tables and rooms devoted to a pictorial and visual presentation of the larger church at work. Now the exhibit is coming to your church along with the convention.

Here again, your own ingenuity and personality as a local church will determine the kind of exhibit you produce. As much space as possible should be devoted to this part of your World Parish Day observance. Church school rooms, the church school assembly auditorium, vestibules, balconies—all can be pressed into service. Folding screens quickly and inexpensively form “booths.” A great deal can be done with very little if a spark of interest and cleverness starts things going. Even though

NORTHERN BAPTIST WORLD CHARTER



Parish Day is intended for members, it provides an excellent opportunity to recruit a number of them who have lost interest and have become strangers to the church.

Since the exhibit can add so much to the program when the convention comes to your church, we are presenting a step-by-step plan for organizing both people and plans.

Far in Advance

The chairman responsible for the preparation of the exhibit should be an outstanding leader from the church school. Posters for various displays will be sent to the chairman about a month before the date of the World Parish Day in his local church, although he should get his committee to work at least two months in advance of the meeting date. Everything should be planned with the utmost care.

The material will consist of an instruction sheet, along with the following posters: World Emergency Forward Fund, Unified Missionary Budget, Home Missions, Foreign Missions, the Ministers and Missionaries Benefit Board,

IF A CHURCH CAN SECURE THE FURNISHINGS FOR A BOOTH FEATURING FOREIGN MISSIONS THIS WILL STIMULATE INTEREST

THIS HOME MISSIONS EXHIBIT AT THE NORTHERN BAPTIST CONVENTION AT CLEVELAND ATTRACTED THOUSANDS OF VISITORS



Baptist Schools and Colleges, Church School Advance, the Baptist Youth Fellowship, the Council of Northern Baptist Men, possibly one by the Council on Christian Social Progress, and the Baptist World Alliance.

These posters will serve merely as the nucleus of the exhibit. Even the smallest churches will desire to develop some ideas of their own that will give a local touch to the World Parish Day theme: "*Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.*" Some committees may visualize this text in the following way: Division 1 would show the church ministering in its local parish (Jerusalem); Division 2 would show the church ministering in its state through the state convention (Judea); Division 3 would show the church ministering on its home mission fields (Samaria); and Division 4 would show the church ministering in its foreign mission fields (uttermost parts of the earth).

Educational Values

Due to the great educational value to be obtained from working on projects associated with the outreach of the local church, many committees will assign definite responsibilities to each department.

Almost all young people are interested in Kodiak, Alaska, these days and they might be given this field to exhibit. Burma is also in the news. Our relief work in China, new experiences in Africa, with the soldiers in Assam, problems in India—all make excellent possibilities for booths.

Every local church will have to prepare its exhibit in view of space, time, money and interest available. While some churches may not have much money to invest, nevertheless they may have a great deal of interest. It goes without saying that those church schools that put the most into the World Parish Day exhibit will get the most out of it. Those who work on the projects will be the best promoters for the whole cause.

Definite Suggestions

While no Exhibit Committee may follow all of the suggestions given below, they will serve at least as an outline of what can be done.

1. The construction of a model of the church building for use in connection with the world map showing the World Parish of the church.²

2. The outreach of the church through the personalities of those who have gone out from it to serve—pastors, missionaries, Christian workers, teachers, etc.

² This model can be used with a map of the world, by placing the model on a table below the map and running ribbons from the church to the various fields of missionary work scattered all over the world. The model should not exceed 1½ feet in height. If your church does not already own a map of the world, an outline map (28 by 40 inches in size) can be purchased for 35 cents from the nearest store of The American Baptist Publication Society.

(Some churches are using a map of the United States with a portrait of each of those individuals located on it.)

3. A grouping of the portraits of the former pastors of the church with the dates of their ministry.

4. A visualization of the budget expenditures of the church in terms of service.

5. Various groups in the church school might be asked to prepare the following booths (or interest centers where space does not permit booths):

- A. *A foreign-mission section* showing Baptist work in: The Belgian Congo, South India, Bengal Orissa, Assam, West China.

- B. *A home-mission section* showing Baptist work in: Alaska, Puerto Rico, Cuba, Haiti, Central America and Mexico, work among American Indians, Christian Centers, Christian Friendliness.

- C. *An educational section* showing the nearest Baptist academy, college, training school, seminary.

- D. *Community section* showing the ministry of the church in its community.

6. A book recording the names and, so far as possible, the portraits of the young people from the church who are now serving their country. (Some churches have made an exceedingly interesting feature of this book.)

Baptist Youth Fellowship

The Baptist Youth Fellowship will take an active part in the World Parish Days and will contribute to the exhibit. It has decided on the following methods of youth participation: First, organization plans for the local churches call for youth representation on the committees planning for the World Parish Day. Second, a youth speaker will give a seven-minute address on Baptist youth work at the evening dinner of each World Parish Day. Besides the youth speaker, a layman and a woman will talk on their phases of denominational work. Third, for the poll of opinion planned for the afternoon program of World Parish Day, young people will take part with other church leaders in the local discussions. Fourth, a Baptist Youth Fellowship poster will be designed and printed to be included in the display materials sent to all churches planning for a World Parish Day.

Program Material

The World Parish Day Committee in each local church will be provided with a packet of materials to assist it in preparing and projecting the World Parish Day in its church. This material will be made available by the Council on Finance and Promotion and will be sent to the church through the state promotional offices about four months in advance of the date set for its World Parish Day.

Great care has been exercised in the preparation of this material. The packet will contain the following:

A copy of the suggested program for World Parish Day. This has been prepared by the program committee of the Northern Baptist Convention.

A pamphlet presenting suggestions to the World Parish Day Committee. These suggestions are based upon the practical experience of committees that have planned and projected successful gatherings of this type. The outline is a simple plan of organization and distributes responsibility. There are separate sheets for the special subcommittees on attendance, arrangements, program, dinner, exhibit, and registration.

A pamphlet containing source material to help the pastor with his part of the program.

A brief pamphlet providing suggestions for a special "Service of Recognition and Prayer" for those who are now in the service of their country and for the missionaries representing the church on home and foreign fields.

Source material to assist the speakers who will address the Church Family Dinner.

Copies of forms to be used in connection with the Baptist Poll of Opinion which will be a feature of the afternoon session.

A poster to be displayed in the church to stimulate interest in and promote attendance at the World Parish Day meeting.

So maybe it was not so bad after all when traveling became harder. Maybe the convention will mean more than ever to you this year. Perhaps you will realize for the first time that the work of Christ is world-wide in scope. You may come to understand that today we may no more pass by on the other side of the road, or state, or country, or ocean—without giving a helping hand to those in need—than could those going on the road from Jerusalem down to Jericho.

The exhibit will play a large part in strengthening our eyes to see the world. The youngsters of the church school may not remember what any of the speakers say, but they will remember with a great deal of satisfaction the hours that they spent producing what they felt was the best exhibit of the entire Northern Baptist Convention.

At the annual meeting of the First Baptist Church of Milwaukee, Wis., Rev. Clifford G. Hansen, minister, an unusual presentation of reports was accomplished. Recordings of the lesson discussion and worship services of each church school class had been made. Instead of reading the church school report, the records were played. The reaction to the new method was so favorable that it will be used next year.

Church School Evangelism

By GEORGE M. DERBYSHIRE

FOR about twenty years now I have been adventuring in the realm of church membership training in the church school. The facts always have been impressive and challenging to me—first, that the majority of our new converts come from the church school and, second, that we lose from the church at least half of those who come under the influence of the church school. Therefore, it has seemed important to go to the center of this opportunity with a two-fold purpose, namely, to reach as large a portion of the unreached as possible, and to do a better job of reaching and training those who are added to the church through its school.

After experimentation with the usual devices of Baptist churches and of churches of other denominations for reaching and training childhood and youth, I settled down to the method that seemed to be the most effective. With change, adaptation and enrichment from time to time, I have used this plan ever since, though not always with the same effectiveness year after year. Stated briefly, the pastor takes to the church school departments over a period of several weeks a series of lessons and discussions on "What It Means to Be a Christian" and "What It Means to Unite with the Church."

The advantages of this method are many. Having a stated hour of meeting means a minimum of competition for time. Any one who has tried to have training classes at other hours knows what that means. Then one can anticipate a reasonable regularity of attendance. Too, there is already created a reverent and thoughtful atmosphere, and one has on hand a group of sympathetic helpers in the personnel of the teaching staff. These advantages are not usually present when the class is conducted at another time.

The Plan in Brief

The details of the plan may be stated briefly and simply. The pastor, or some other competent leader, in co-operation with the department superintendents, devotes a period of six weeks to presenting the claims of Christ and the church to the youth of the junior, the junior high and the senior high departments. The pastor, or leader, will outline the topics he desires to cover, and then work out with the superintendent of the department a series of worship programs of which his discussion will be a part. Thus by eliminating some parts of the program and adding a little time, the mate-

rial can be presented in the regular worship period of the department, without interfering with the ordinary class periods.

The lessons should deal with such direct and elemental questions as "What Is a Christian?" "How Does One Become a Christian?" "How Does a Christian Grow?" "What Is the Church?" "What Is the Meaning of the Ordinances?" "What Do We Mean by Accepting and Confessing Christ?" Numerous books are available as aids in this lesson material, but obviously no one "set of lessons" is entirely adequate, because no two youth groups have precisely the same needs and no two teaching situations are alike in every detail. Besides, every year presents a new set of problems. Therefore the leader should select and develop materials to meet the specific situation with which he has to deal.

The final lesson period should take the form of a meaningful decision service. How this decision service is to be conducted may vary according to the ideas of the leader and the particular needs of the group. When the invitation is given, those who wish to accept Christ may stand quietly where they are, or they may come forward. Sometimes teachers in the classes may ask for the decisions. Sometimes the pupils are asked to sign a card. Whatever the method, the important thing is that an opportunity be given for a decision and that some way be provided for recording that decision.

If one has been carrying on this type of work for a number of years, it becomes increasingly apparent, especially in the Senior High Department, that Decision Day should be all that the term signifies. The first emphasis should be on Christian decision, and then the opportunity should be given for those who make the decision to take a step forward. I would suggest a card like the one illustrated on this page.

Superintendents and Teachers

The obvious purpose of this evangelistic method is to supplement and undergird the work done through the departments and to provide for it a channel of expression. In no sense, however, is it to be considered a substitute for the efforts of the teachers, nor is it to be undertaken in the spirit of ignoring anything they might have done during the year. In fact, the burden of the work of evangelism remains where it ought to be—with the teachers. The pastor should discuss his plans with them. They should supplement his efforts by informal discussion in the classes and should find out how many of their pupils have not yet accepted Christ. Unfortunately, many teachers do not know the relationship of their pupils to Christ and the church—an amazing fact that any pastor will discover if he takes the trouble to find out. The teachers should visit the pupils and the parents in their homes and prepare the pupils for Decision Day. Who else but the teacher can do this? The teacher's ultimate purpose is evangelism, and his rewarding joy is that of reaping the fruits of his teaching efforts.

Important Details

Experience has taught me that this type of evangelism is most successful only when some important details are faithfully carried through.

First in importance is the whole-hearted co-operation of the church school staff. Obviously such a plan should have the approval of the church, and particularly the approval of the board or committee charged with evangelistic responsibility. If there is a committee on Christian education, the plan should be channeled through it to the church school superintendent and the workers' council. Before inaugurating this series we usually have the pastor or an outside speaker talk to the entire teaching group on its evangelistic opportunity and re-

CARD SUGGESTED FOR USE ON DECISION DAY

IT IS MY PURPOSE TO TAKE THE FOLLOWING FORWARD STEPS

- ☐ I desire to accept Christ as my Saviour and to unite with this church.
- ☐ I will establish the practice of daily devotions.
- I will try to attend regularly:
 - ☐ The worship services of the church.
 - ☐ The church school.
 - ☐ The young people's society.
- ☐ I should like to serve in some capacity in the church.

Signature_____

sponsibility. The very process of approving an enterprise as important as this should in itself help to prepare the church and the workers for doing the work.

Best results are obtained when the pastor has a brief meeting with the teachers of the department in which he is going to work—at which time he may outline his materials, explain his procedure and then suggest ways in which they may co-operate. Some of these ways are promoting attendance, encouraging prayer, making a survey of their classes and visiting in the homes of the pupils.

This meeting should be undergirded with prayer. Sometimes we have solicited prayer in general for the effort. We have made the campaign the object of public prayers. We also have built prayer lists and arranged for prayer partners. Certainly too much cannot be done in the realm of prayer to make the work effective.

Letters are important. We plan to send a general letter to the homes of all unchurched pupils, addressed to parents and pupils, telling exactly what the plan is and what we propose to do. Usually some helpful pamphlet is enclosed, such as Walter E. Woodbury's "Be a Christian—Join the Church."

The letter may be as follows:

MY DEAR JOHN:

I am writing this note to you and to your parents concerning the brief talks that I am giving in the Junior High Department of the church school every Sunday morning from now through April 21. It is my hope to help the junior high pupils to understand what it means to be a Christian and what is involved in church membership. At the end of this teaching period we shall have a decision day, and if you desire to accept Jesus as your Saviour and to unite with our church, I hope that you will make your decision at that time.

This letter is merely to tell you about the classes and to assure you that it is my intention to let you make your own decision if you are so inclined. I am sure that you will realize the importance of being present every Sunday, so that you will not miss any of the talks. Each one will deal with a different phase of the Christian life.

I shall expect to see you next Sunday morning. If there are any questions in your mind about being a Christian, I want you to feel free to talk with me about them.

Sincerely yours

(Signed by the pastor)

After we have been together for five weeks, a second letter is sent out with another pamphlet in it. The Baptist Youth Fellowship leaflet "What Do You Think?" is a good one. Following is a sample of such a letter:

DEAR JOHN:

We have been together for five weeks, talking over the meaning of the Christian life in a simple and frank way. Next Sunday we are going to have a decision day in the department, so that those who care to

may commit their lives to Christ and to his service. You understand enough of our spirit and method to know that we shall not urge you against your will.

If you are ready to make an affirmative decision you will have the opportunity. If you are not prepared now, feel assured that you will not be embarrassed. The Christian decisions of real worth are those that are honestly, frankly and freely made. These are the decisions we desire. Christ is saying to the youth of today, as he did to those of his day, "Follow me." The answer is up to you.

Feel free to call on me if I can help you in any way.

Cordially yours

(Signed by the pastor)

One of the most valuable details of this evangelistic method is visiting in the homes of the pupils. The first phase of effective visitation is to have the department workers go into the homes of all the unchurched children and youth during the first five weeks. Each teacher should visit in the homes of his own pupils, and the superintendent should accompany the teachers on as many visits as possible. A written report should be made ready for the pastor by the fifth Sunday—giving the impressions and the results and the problems discovered.

Then begins the second phase of the visitation campaign. In that last week the pastor should visit every person in the department who is not a professing Christian. To do that will take a large amount of time, but the work brings rewards and is the necessary preparation for Decision Day on the following Sunday. If this kind of program is to be carried out, with it should go a determination to spend this one week visiting in the homes of the boys and the girls, talking with them and with their parents.

What About the Problems?

Are there no problems in such a plan? Of course there are. All the problems of evangelism remain, but through this plan they are forced out into the open and are dealt with more easily.

First, there is the problem of the co-operation of the teachers and the officers. We all know that if we had the perfect teachers that we dream about we should not need this or any other plan of evangelism. Painfully we are aware of the fact that if our church schools depended upon having such a corps of teachers, we would not have the school.

Then there is the problem of the co-operation of the parents. Some parents have kept their children home when these courses were announced. We still have parents who expect their children to have adult religious experiences. The value of this plan, however, is that at least the parents know what goes on, and as their criticisms are raised we have an opportunity to talk the matter through with them.

In this connection we might well face the problem presented by a child or a

youth who loves Christ and desires to unite with the church, but who comes from a nonchurch home. The fact is, no single statement covers all these "non-church homes." In some of them no particular problem exists, while in others there are many problems. Obviously the first attack on the problem is to try to bring the family to Christ and the church. Failing in this effort, our experience is that we ought to go very slowly in encouraging the child to unite with the church.

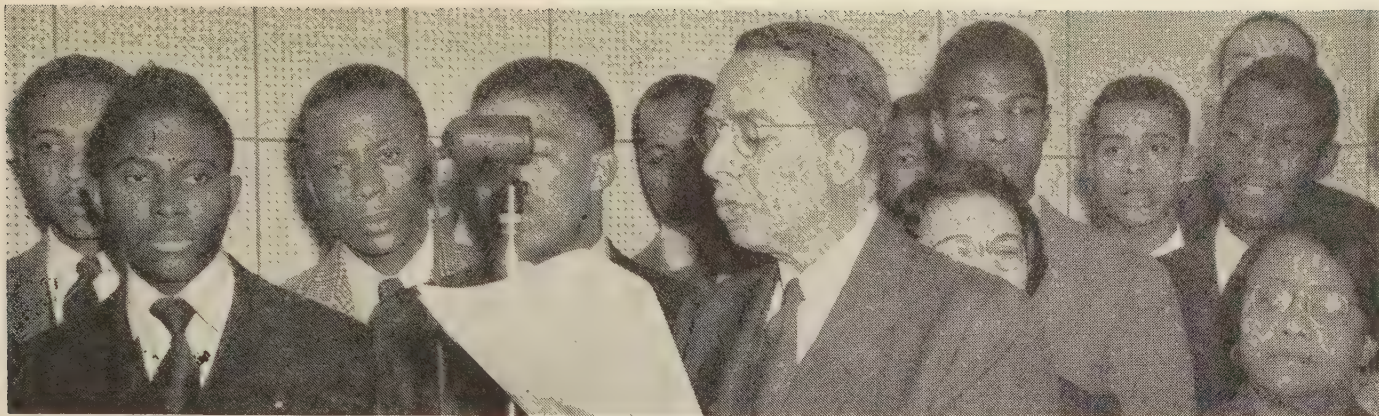
Certainly some effort should be made to prepare both the deacons and the church for dealing with these children and youth who come before them in this crucial experience. The initial relationship of young people to the church should be for them a memorable experience.

The question might well be raised as to whether or not this whole thing would be monotonous year after year to the same group of pupils. In a residential community, it might be possible that the same pupil would have "nine exposures" to this evangelistic program as he moved through the three departments. I have presented this plan for nine years in one church, and feel something of the validity of the criticism. Fundamentally, however, it is good training for growing Christians to have an annual re-examination of the elements of their faith, and it ought not to be too large a task for the preacher to change his approach each year. Moreover, leaders other than the pastor can be used for the sake of variety. I have done the work alone for a number of years, spending eighteen weeks in three departments each year. Now we run the program simultaneously in three departments and rotate workers each year. It is a good plan one year to have the pastor in a department, the next year a woman, and the third a strong young Christian.

Of course, the great problem, over against which all others are quite incidental, is that of procuring warm, vital, genuine decisions that spring from personal, life-changing experiences. Sometimes I hear this offered as peculiarly the problem of educational or home visitation evangelism. All of us know that this is the primary problem of evangelism of any kind. An emotional response to a public appeal in a mass meeting can be as barren as a cold-blooded response in a teaching program. The heart of the evangelistic program, no matter what the method, is to get definite commitments to Jesus Christ as Lord and Saviour.

The plan is not perfect, of course, and is not offered as such. It suggests only one way of doing a work that we have been neglecting. A plan such as this at least gives one the satisfaction of coming to grips, in a prepared way, with the biggest and best opportunity that our churches have.

Baptist Leader



GIVING THE FACTS A CHANCE

By G. LAKE IMES

IT IS a cardinal principle of democracy that the people can be trusted to do their own thinking if they are given the facts. There is no phase of our national life in which this principle has greater significance than in the sphere of racial adjustments. In the light of this, the major task that lies before the friends of the Negro is to see to it that America knows the facts, all of them.

A recent study of race relations in the United States has found that 5 per cent of white America is actively interested in promoting the welfare of our 13,000,000 Negro citizens; another 5 per cent may be said to be actively engaged in limiting them to their present status; the remaining 90 per cent are actually indifferent or neutral on the subject.

The encouraging thing about this revelation is that America as a whole is not hostile to the Negro, and our global war is focusing attention upon every unused potentiality. As fighting power in our armed forces, as productive power in industry and agriculture, as purchasing power in the national economy, the Negro has been a neglected factor. He is assuming increasing importance as the struggle for victory is prolonged.

An investigation of the facts reveals that too much emphasis has been placed upon the adverse side of race relations in the United States. It is beyond all controversy that the Negro race itself, as well as race relations, has been on the upward trend continuously since the confusion of the Reconstruction Period. And even that period is not as ghastly or as tragic as professional agitators would have us believe.

Had the United States been hostile to the Negro, had the South been definitely hostile to the Negro, today Negroes would not own nearly three-quarter million homes, illiteracy among them would not have been reduced from 95 per cent to approximately 7 per cent. There would not be today more than 60,000 schoolteachers, all of whom have quali-

fied by uniform state requirements for certification, 9,000 physicians, all of whom have passed the standard requirements of state examinations. There are now nearly a thousand high schools where thirty years ago there were not one hundred, and more than 150 colleges and universities, most of them state-supported and meeting strict professional standards, where two generations ago there were not a half-dozen real colleges. There have been thirty-eight standard insurance companies organized, owned and managed by Negroes, under rigid state supervision. Progress along these and other lines could not be made in the face of universal hostility.

There is and has been a deep undercurrent of good will, a strong tide of justice flowing toward our thirteen million Negro citizens. Such progress would not have been possible otherwise. It can be depended upon in the future to give the Negro a fair chance to come to his full stature as a man and an American. Both America and the Negro need to discover how to remove effectively the obstacles in the way of progress and to clear the atmosphere of the misunderstanding, the misrepresentations and the resentments that have clouded the approach to racial adjustment.

Work of this kind has been carried on for a long time. Among Negroes every institution and organization of a public nature has in some degree been operated as a center for the dissemination of sentiment and the enlightenment of the creditable side of Negro life. The mainspring of these operations has been that good will which is universally known to exist between the races. But these efforts leave much to be desired.

The same sort of thing has been in progress among whites, too, since the close of World War I. Its largest and most effective work is being done in the South. The Commission on Inter-Racial Co-operation, familiarly known as the Inter-Racial Commission, with head-

quarters in Atlanta, Ga., began its work as the first World War was coming to a close. Both races are represented in the framework of the organization. Its program in each local community is based upon the co-operation of the leaders of both races. But it is essentially a movement among forward-looking people of the white race to promote knowledge, understanding and co-operation between the races as a substitute in race relations for discrimination, segregation, disfranchisement and violence. Probably no other movement among Americans has done so much to bring about an understanding between the two races as has the Inter-Racial Commission. Operating chiefly in the South among men and women of courage and good will, its most effective work has been among women through the churches and among young people in the schools and colleges.

Until recently the large daily papers have been wary of carrying news about Negroes other than crime and an occasional sports item. Negro newspapers, of course, have scant circulation outside their race. The radio has for the most part limited its channels to broadcasting entertainment by Negroes ranging from religion to boogie-woogie, with interest about equally divided. Magazines of the popular variety have contributed their part in the effort by carrying occasional articles about Negro life and personalities, often with brilliant displays.

But there must be an adequate utilization of the four major channels through which all Americans are reached—the church, the schools, the press and the radio. While the church has been a pioneer in this field, there still remain vast fields in this area that are as yet untouched. For the most part race relations is still only an occasional subject of interest to the great majority of its members. "Race Relations Week" reflects an effort to rescue the subject from the neglect of the rest of the calendar year.

(Please turn to page 15)

THIS is the new Achievement Chart which is available in color, in large size (40 x 53 inches) to Sunday schools that will try to achieve its ten important goals. The chart, a guidebook and ten gold-seal "check" stickers may be obtained from the Christian Education Department of the Publication Society for one dollar, the cost of production and mailing.

ACHIEVEMENT CHART

FOR BAPTIST SUNDAY SCHOOLS

- 1 **A Church SCHOOL**
The Sunday school shall be related organically to the church through a committee or board created by the church which shall be responsible for planning and directing the total teaching program of the church. This board shall make regular reports to the church. ✓
- 2 **A Bible SCHOOL**
The Bible shall be basic in all the teaching of the school, and Bibles shall be used in every department and class. ✓
- 3 **A Baptist SCHOOL**
The distinctive principles and the worldwide ministry of Northern Baptists shall be taught through the use of Northern Baptist teaching materials in every department. ✓
- 4 **AN Evangelistic SCHOOL**
The spirit of evangelism shall motivate the teaching of the school. The school shall (1) carry through a definite plan for winning each pupil to Christ; and (2) co-operate with the pastor in providing special training for discipleship and church membership. ✓
- 5 **A Missionary SCHOOL**
The school shall co-operate with the missionary, educational and benevolent program of Northern Baptists; and at least four denominational causes shall be presented to the school annually. ✓
- 6 **A Growing SCHOOL**
The school shall increase the number of those in attendance by at least 5 per cent for the year. ✓
- 7 **A Graded SCHOOL**
The school shall be graded according to the age groups described below and pupils shall be taught in one or more separate classes for each age group, to the extent that physical equipment and enrollment permit. The school shall maintain a Standard Home Department.
The Northern Baptist standard for grading the Sunday school is: Nursery (including cradle roll) from two to 4; Beginner 4-5; Primary 6-8; Junior 9-11; Junior High Intermediate 12-14; Senior 15-17; Young People 18-24; Young Adult 25-36; approximately Adult 37 and up. ✓
- 8 **A Planned SCHOOL**
The school shall plan its total program through at least nine workers' conferences held during the year, and attended by not less than 60 per cent of the teachers and officers. ✓
- 9 **A Leader-trained SCHOOL**
The school shall hold or participate in at least one standard leadership training class or school and at least 25 per cent of the school's teachers and officers shall have earned, through any recognized method, one or more standard leadership training credits during the year. ✓
- 10 **A Church-going SCHOOL**
At least 75 per cent of those in attendance upon the church school and above the Primary Department shall attend the morning worship service of the church. ✓

Refer to the "GUIDE to the Use of the Achievement Chart" for explanation of the ten points. As each point is achieved, mount one of the gummed "✓" stickers in the square alongside the point on the chart.



To become an "A" School of the Northern Baptist Convention, achieve all ten points on the chart within one convention year; fill out the Information Return contained in the "GUIDE"; and mail it to the Christian Education Department, The American Baptist Publication Society, 1701-1703 Chestnut St., Philadelphia, Pa. After proper accrediting of the return, you will be notified concerning the award of the "A" badge to your school.

The Successful Church School Reaches, Teaches, Wins, Enlists and Trains

The Achievement Plan

By RICHARD HOILAND

Secretary, Christian Education Department

THE MINISTRY of Christian teaching as applied to the work of the local church has probably received more favorable attention during the past three years than during any comparable period of time since the turn of the century. For Protestantism generally it was the United Christian Education Advance that brought the teaching function of the church into such prominence. Any movement that can merit the official endorsement and the active co-operation of more than forty Protestant denominations is certain to make a tremendous spiritual impact upon the hearts and habits of those who come under its influence.

In no single denomination did the teaching ministry of the church receive greater impetus as a result of the Advance than among Northern Baptists. Approximately 4,000 Sunday church schools, representing more than 80 per cent of our Northern Baptist constituency, enrolled in the Baptist Church School Advance during the past three years. To be sure, not every church school that enrolled experienced an advance. Many church schools merely enrolled and let it go at that. No one felt particularly surprised when nothing happened. Then some church schools began with a "bang," as it were, but soon gave up when the going became hard or as the glamour of a new idea began to grow dim. There was no magic in the term *Advance*!

However, literally hundreds of church schools in the Northern Baptist Convention did experience an advance because they determined to go all the way. These church schools studied the Advance materials. They prepared carefully and prayerfully, and they made their preparing a year-long job. Theirs is a story of triumph, a story to shame and inspire those of us who lacked their faith and vision. It illustrates what God can do when consecrated Christian men and women yield their best efforts to his service.

Out of the experience of these church schools has come the demand for a permanent program of Advance. The business of *Reaching, Teaching, Winning, Enlisting and Training* people for Christ cannot be conceived as a temporary concern of the church. These are the things for which the church of Jesus Christ stands. Indeed, unless the church school

is giving itself in complete devotion to doing these things it is failing to justify its existence.

This new and permanent program of Advance has been developed with a view to making it possible for church schools to measure their achievement from year to year. This is suggested in the name that has come to be associated with it—the Achievement Plan. Ever since the old standard of excellence for Sunday church schools was discarded several years ago our churches have been asking for some simple and workable device for charting progress. Now, of course, no one is interested in points simply for the sake of making points, and we are fully aware of the difficulties involved in trying to measure spiritual values. But there is a growing realization that some sort of objective standard for measuring results is both educationally sound and absolutely essential if continuous growth and progress are to take place.

The Achievement Chart (40 by 53 inches), which has been reproduced in miniature on the opposite page, serves as a standard by which progress can be recorded and visualized. As each of the ten goals has been achieved a gummed sticker is attached at the proper place on the chart. Thus, it is exceedingly important that the Achievement Chart shall be on display in some prominent place in the church school building and that attention shall be directed to it from time to time. Several of the goals call for constant vigilance on the part of officers and teachers alike if the school is really going to achieve. Regular and frequent reports of progress will need to be made to the entire school in order to sustain interest and stimulate effort on the part of all.

Once each year, preferably on Children's Day, national recognition will be given to those church schools that have

achieved all ten goals included in the Achievement Plan. This recognition will take the form of a large, impressive cloth banner or pennant. The banner will symbolize the fact that the church school possessing it is an "A" school of the Northern Baptist Convention. Its design is composed of a gold "A" standing for achievement, superimposed on a royal purple field, symbolic of the Kingdom. The cross bar of the "A" contains the year for which the award was first made. At the top of the "A" blazes the torch, indicative of the task of the church and the Publication Society to "spread the light." The open Bible, as the Word of God, provides the proper foundation for the "A" to stand on. The wreath enclosing the "A" symbolizes the final Christian victory toward which we all aspire. White stars bearing dates to indicate successive years of achievement will be presented when earned.

A careful study of the Achievement Chart will reveal at once the utter simplicity and workableness of the new program. It will be observed that all the goals can be achieved by any Baptist church, large or small, city or rural, with half a mind to work. As a matter of fact, the Achievement Plan has been developed on the assumption that any church school can have a permanent advance if it really desires to. After three years of experience with the Baptist Church School Advance we now know this is true. It all depends upon the degree of consecration, the vision, and the willingness to work on the part of those in places of responsible leadership in the local church.

Why should we give ourselves with sacrificial devotion to such a program as this? Because there are still millions of children, young people and adults in this so-called Christian land of ours not being reached with any kind of spiritual training. Because the church school is



still the church's greatest evangelistic agency. Because the spiritual needs of persons as well as the "signs of the times" challenge the Sunday church school to a spiritual advance and a concern for outreach and improvement right now. Because spiritual awakening is a national and world necessity today as never before, and precisely at this point our church schools can best serve our nation in its day of desperate need. In short, because such a program as this demands of us exactly what we ought to be doing these days and all days if we are to keep faith with Christ and the best tradition of the Sunday church school movement.



New National Director of Church School Administration



Frank E. Johnston assumed responsibilities on July 1 as Director of Church School Administration for the Christian Education Department of the Publication Society. Both educational training and practical experience have prepared him for leadership of the "Achievement Plan for Baptist Church Schools."

Mr. Johnston made an enviable record at Bucknell University and later at the Colgate-Rochester Divinity School, from which he was graduated in 1935. He has been the assistant minister in two of our Convention's churches; and since 1939 has been pastor of the First Baptist Church in Middletown, Ohio. He has also served on the Board of Christian Education for the Ohio Convention and was a trustee of the Baptist Assembly in that state.

Not only will Mr. Johnston instruct church schools regarding the "Achievement Plan," but will also interpret the entire church school enlargement program. Among other things, he will promote among the church schools a greater interest in the annual Children's Day Program.

Pending the appointment of a Director of Adult Work, Mr. Johnston will also be the acting director in that field and seek to guide the church schools in solving various administrative problems.

ANOTHER STEP FORWARD

By PAUL C. CARTER

IT'S A SHAME!" was Mrs. Purdy's outburst when the preacher shook his head sadly in answer to her question. The preacher would have liked to see Bill Watson go off to college as much as anyone, but Bill's folks did not have the money. The church had its own responsibilities. Anyhow, it could not very well take on the education of one boy without throwing open its offer to all comers.

"Bill's a bright lad," Mrs. Purdy went on.

"Active in the church, too," the preacher commented.

"And he could earn part of his expenses—but you need a little something to start with. Sometimes it takes a while to get a part-time job."

"Sometimes," the preacher added, "a part-time job makes education tougher than it has any right to be."

"It's a shame," Mrs. Purdy repeated.

That was the end of it. It was a shame, not only that Bill Watson could not attend one of his own church colleges, but that other Bills and Bobs and Harrys all over the land were in the same predicament. Intelligent? No doubt about it. Worthy of church aid? Yes, indeed. But an adequate program never had been set up to take care of them.

Mrs. Purdy could not afford to send Bill to college. The preacher could not afford it. Even his church could not easily underwrite the expense. But *all* the churches, working together, giving together, thinking together, could do the job—for Bill and for other young people whose talents and energies must be conserved for future Baptist leadership.

The Board of Education of the Northern Baptist Convention decided that if

Baptists were to hold up their heads among other denominations—some of whom were already aiding their students—we had to dispense more than sympathy and pats on the back. More than that, it was a matter of keeping faith with the young people of our own denomination—with Baptist youngsters who believed in us and expected us to believe in them. That is the reason for the *Christian Emphasis Fund* which goes to work October 1, 1943.

The fund has three divisions. The first division of the expenditures helps to prepare the colleges in advance for the coming of students who have the right to expect a definitely Christian atmosphere. Not only must Northern Baptist colleges be first-class educational institutions, but they must present a Christian viewpoint toward education if they are to justify their existence. The board hopes to strengthen greatly its ministry of encouragement and guidance so that the schools may plan Christian Life Emphasis Programs and pioneer in specific projects designed primarily to deepen the spiritual life of students. This is an enlargement of the first year's plan of action when teams of outstanding Baptist leaders were made available to several schools. Typical of campus enthusiasm in the past was this young woman's exuberance: "Nothing has taken the college like the Christian emphasis symposium. It has given us something to go on."

The second and the third divisions of the fund take us back to Bill and others like him. The Christian scholarship section of the fund will provide a number of scholarships yearly on a competitive basis to Baptist youth of unusual mental, moral and spiritual capacities.

There are many Baptist youth from devoted Baptist families who will not have a chance for a college education unless some such opportunity is presented to them. And there are hundreds of other Baptist youth of unusual promise whose interest in our Baptist schools and colleges can be enlisted.

Northern Baptists also need a National Loan Fund that can be made available to worthy young people who deserve this encouragement. The fund would provide loans to students on the basis of signed notes repayable at a low rate of interest after graduation. Such a loan fund, running into hundreds of thousands of dollars, would not only serve the individual students but would also be a source of strength and support to our Baptist institutions through the added number of students who could be encouraged to attend them.

The *Christian Emphasis Fund* is only one part of the New Development Program of The Board of Education. Through this program the board is seeking "to make the Christian religion an integral part of the education of every youth in our Baptist schools and colleges, or under the ministry of our university pastors."

It is an ambitious program. It is a program that commands respect and support. It admits our responsibility to the builders of tomorrow's world. Keep young people interested in the church? It is not such a hard task, after all, if the church keeps interested in young people. And the Christian Emphasis Fund is a noble way to show interest.

Mrs. Purdy will not be able to say, "It's a shame!" very much longer. For soon Bill will have his opportunity to go to college. That is, if *your* church is as much interested as Bill's church.

■

Giving the FACTS a Chance

(Concluded from page 11)

Private schools of both races, especially in the South, do offer special courses in this field. A beginning in this direction on a more comprehensive scale has been made in the public schools of the cities of New York and Chicago.

Newspapers are increasing the space that they devote to the interests of Negro life—to events that have interest and significance for all Americans. The winning of prizes and awards by Negro youth, the winning of athletic events, establishing of records in industrial operations, the participation of Negroes in civic events, their election to public office, their appointment to positions of responsibility, their contribution to the war effort, their achievements in the arts and the sciences are all receiving space in the columns of our daily papers. This was unheard of a few years ago.

But it is in the field of radio broad-

casting that the largest opportunity exists to reach the American public with facts about Negro life, about Negro achievement, past and present, and the personalities of the race who are making worth-while contributions to the sum total of American progress. The superiority of the radio as a medium for enlightening the public lies in the frequency of its presentation, its wide coverage and its direct penetration into the American home, unhindered by the reservations of friends, neighbors or associates. Through it, a background for a more constructive handling of racial problems can be gained.

The factual side of Negro life needs to be presented to America now. The government itself, more specifically the President as Commander in Chief of America's all-out war effort, is taking the lead in this matter of integrating the Negro into the war effort on every side as a necessary war measure. He has called upon industry to cease discriminations on account of race, color and religion. He has brought about the mobilization and the training of Negroes for every branch of the armed forces. But his efforts cannot achieve the desired result until the nation comes to look upon the Negro as an asset that it cannot afford to neglect if the United Nations are to win the war and the peace after the war.

For more than three hundred years America has been accustomed to think of its national existence exclusive of the Negro. When we repeat the words of the Declaration of Independence that "all men are created equal, with equal rights to life, liberty and the pursuit of happiness," it is an interesting commentary that it took a great civil war and a long series of judicial decisions thereafter to establish that "all men" includes Negroes.

When the Negro was brought to the United States in 1619 as a bonded servant he was left on the outside of America's thoughts and aspirations except as a convenient agent in the accumulation of wealth. And he is still on the outside of the thinking of the great mass of Americans. He is on the outside of the organized life of America. He is outside of America's religion; he is outside of America's trade, industry and commerce; he is outside of America's cultural and social institutions. He does have a toe hold on education; he has broken into the theater; he has been admitted to the Army and the Navy and the Marines and he has some small share in government.

But what is needed is a wide-scale process of education of the American mind on the subject of the Negro. A steady, well-planned, persistent barrage of facts concerning Negro life and achievements is a necessary prelude to any widespread change in the American habit of thought.

There is much in the history of the Negro to interest his fellow Americans. History books do not usually record the fact that the first man to fall in the American Revolution was a Negro—Crispus Attucks; that a Negro, Benjamin Banneker, made the first American clock to strike the hours, compiled the first American calendar with the time schedule of the sun and the tides, and helped Major L'Enfant lay out the present plan of our national capitol; a Negro physician, Dr. Dan Williams, performed the first successful operation on the human heart; the old state capitol building of Louisiana, one of the architectural gems of the South, was built entirely by Negro slave labor. The lasting machine which has given American shoes their superiority in the world's markets was the invention of a Negro, Jan Matzeliger; the composer of the state song of Virginia, the universally beloved "Carry Me Back to Old Virginy," was James Bland, a Negro college graduate. There are a thousand other facts creditable alike to the race and to the nation. Facts like these dissipate prejudices quicker than agitation and protest.

Significant steps to make use of this medium have been taken recently by the major broadcasting systems. Each has given time on the air to various organizations devoted to Negro welfare and progress, to discuss their work and to invite the co-operation of the public. During the recent observance of National Negro Newspaper Week, the Columbia Broadcasting System featured a special program of reports from Negro war correspondents in England and Africa on a nation-wide hookup.

At the turn of the year the Mutual Broadcasting System, in co-operation with the Office of War Information of the United States Government, set aside a half-hour on a coast-to-coast hookup for a weekly broadcast of the program "My People," which features war and general news about Negroes, presents concert artists and star attractions of the stage and the screen, and interviews outstanding personalities whose activities and achievements constitute a valuable contribution to current American life. Designed to promote national unity, the program, listened to by hundreds of thousands of Negroes as well as people of other races, strengthens the Negro's faith in American institutions and helps to sustain the national morale of this critical period in our history.

"Let there be light" was the theme of the world's creation. All the problems of science and society have been solved as the light of knowledge has been thrown upon them. An old Chinese proverb says, "It is better to light a candle than to curse the darkness." What America's race problem needs at this time above all is the light of facts. As yet no one has discovered a more convincing argument than the facts.

The Whole Town's Talking

By ROBERT EADS

IS IT WORTH WHILE TO PROMOTE "CHRISTIAN EDUCATION WEEK" IN THESE DIFFICULT DAYS?

NO! LET'S MAKE that very clear right at the start. There is not the slightest use of some town's sponsoring a Christian Education Week. Not if they are like the town where Ab Stevens lived.

"Christian Education Week?" Ab queried. "No use having it here. The Mayor'd sign a proclamation, and that'd be the last anyone would hear of Christian Education Week. That's the way it was with Pamper Your Pussycat Week, and Send a Yank a Tank Week. Why, in our town, the Mayor's the only man who can keep up with all these special weeks, and sometimes I'm doubtful about him. It takes more than signing a paper to turn out a first-class week."

If Christian Education Week is an observance that will exist only in the minds of a committee, then there is no use in having it. If you intend to keep the special occasion a deep dark secret to be shared only by your own church members, there are other topics more suited to secrecy. No, Christian Education Week is not for you.

But maybe your town is not like Ab Stevens' town. Perhaps your town is like Delavan, Wisconsin. Maybe your committee's sparkling with up-to-the-minute ideas like Delavan's committee. For you the answer is YES!

Delavan had the right idea from the start. "If we want to advertise the Advance, then we have to do a little advancing ourselves. We have to go where the people are. They haven't been coming to us and it's not likely they'll begin now." Then one of the local merchants pointed out, "If business people waited for customers to come, they'd wait a long time. Every business house has to go where people are—by newspaper, handbill, store-window advertising."

The upshot of it was that three churches put their heads and their hands together and came up with a plan that placed window displays in eleven stores, and placards in over fifty places of business. The posters read:

CHRISTIAN EDUCATION WEEK

TO REACH EVERY PERSON WITH
CHRISTIAN TEACHING IS THE GOAL OF
THE UNITED CHRISTIAN EDUCATION
ADVANCE

Merchants of the Town Vied for Honor of Best Display

Merchants were unusually willing to co-operate, particularly when they learned that their own products could easily fit into the display. For instance, a gift shop featured a worship center made of candles, figurines and wall plaques taken from its regular stock. The jewelry store featured statuettes—a processional of china choir boys that would march back to the shelves after the exhibit.

A dry goods store display was built around "The Lord's Prayer," a sampler beautifully embroidered by a woman in the community.

A variety store (from which Vacation Church School supplies were purchased) used for its display materials from Vacation and Weekday Church Schools, with a mural made by a V.C.S. class for a background. Another store featured "A Century of Bibles" collected by a local pastor. Posters from the American Bible Society and the Baptist Youth Fellowship supplied a colorful background.

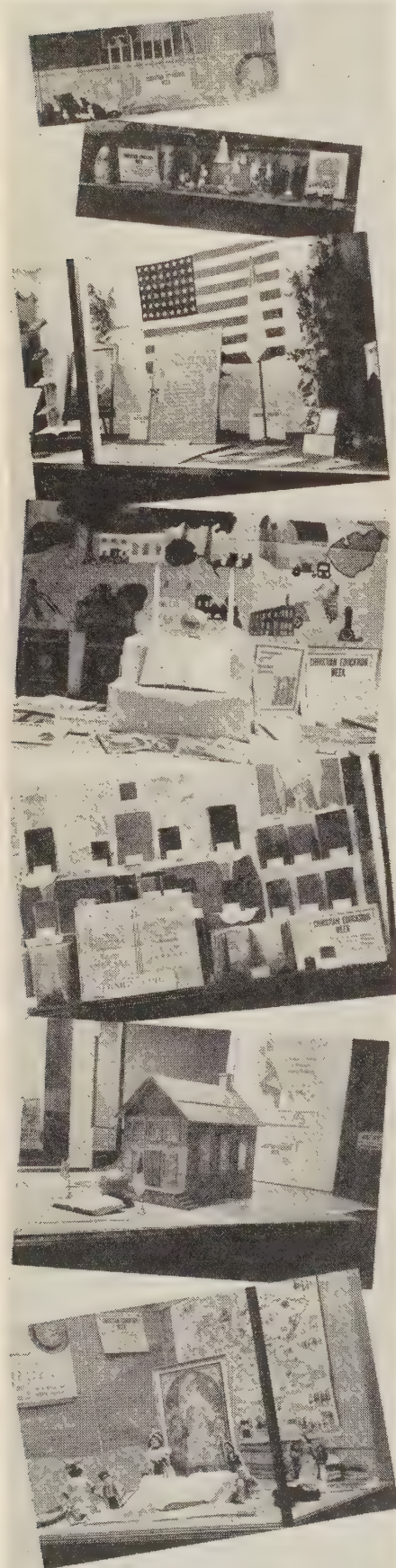
In the gas company window, a model of the town's first church was placed, with emphasis on religious freedom. The shoe store had a "Missions" window following the theme, "Christian Teaching for Every Child." A world map made by the church school children, dolls of all nations, the open Bible and Margaret Tarrant's picture of Jesus blessing the little children made this one of the most attractive of all the windows. The merchant himself furnished children's shoes from Sweden, Mexico and other countries to add to the theme.

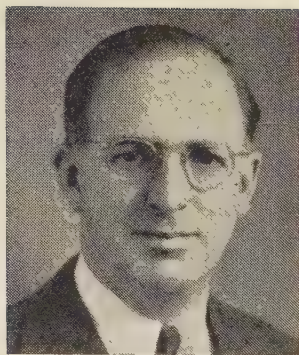
The Christian Home was emphasized in the drugstore window with a display of daily devotional literature for family use. "Youth Action" was the motif of the window in the ice-cream parlor where high school young people flock after classes.

Yes, Delavan put it over. Christian Education Week meant something in that Wisconsin town. Before the week closed the whole town was talking. And when you get people talking, you often get them thinking. A thoughtful community is a church-going community.

Yes, your town can put it over, too!

Baptist Leader





A PRIORITY—

The Church School Workers' Conference

By RUSSELL S. ORR

Director of Christian Education, Chicago Baptist Association

REGULARLY PLANNED faculty meetings are important to the life of every school—university, college, high school, or grade school. Likewise, the regular meeting of the teachers and the officers of the church school is essential to make the work of your church school effective and worth while. The importance of the conference cannot be overemphasized, because there is no better means of improving your church school program and developing leaders who will carry the program forward. The conference affords a needed opportunity for facing practical problems and for enjoying good fellowship and teamwork that are vital to success.

A worth-while workers' conference, however, never just happens. Unplanned and unguided discussion of too many problems, accompanied by attitudes of complaint and discouragement, must be avoided, as well as the too frequent use of outside speakers and too much concern over minor details. A fifteen-minute debate about the advantages and the disadvantages of serving free lemonade at the annual picnic has helped to kill many conferences.

On the other hand, successful and inspiring conferences are possible for every church school; and such conferences now receive places of strategic importance in the work of hundreds of Baptist churches.

What factors make these conferences really significant? A clearly defined purpose stands at the head of the list. The workers' conference—known also as the teachers' meeting or the church school council—is a meeting of teachers, officers and other leaders of the church school for planning, reviewing and improving the educational program of the school. It deals primarily with the teaching task of the church and seeks to discover the solution to its teaching problems through discussion and study. Matters of detail, like picnic plans, take second place and are usually referred to a subcommittee. The best conferences focus attention on development of the knowledge, the skill and the consecration of the workers.

All of the regular teachers and officers—secretaries, superintendents of departments and assistant officers—and the pastor and the director of Christian education, if there is one, should attend.

In addition, a representative of the church Committee or Board of Christian Education and representatives of organized classes or groups may be invited. Membership, however, should be confined to persons who have a definite responsibility and perform regularly some real tasks in the school.

Satisfactory attendance will depend in a large measure upon having a scheduled time for meeting, such as the first Tuesday evening of each month. Many churches find that a supper meeting provides good fellowship and enables the chairman or the superintendent to start and adjourn the meeting at early hours. If a supper meeting is not possible or advisable, light refreshments may be served at the close of the meeting. Clear and emphatic announcement of the conference, combining the use of post-card notices and telephone calls, an accurate attendance record, promptness in beginning and closing and a well-planned meeting conducted with order and dispatch—these ingredients assist in making a conference valuable.

What can be done in a workers' conference? Upon an answer to this important question depends not only the continuing interest of your workers but also the progress of your school. Keep in mind the necessity for fellowship among the workers in the church school and that some matters of business must receive consideration. Remember always that the chief end should be aiding workers to meet problems and to improve their work.

The best program grows out of the life of the school. As the use of life situations makes teaching vital, so the most important life situations that arise out of the teaching process should form the basis for teacher-training through the workers' conference. Also there is the recurring need to consider the basic objectives of Christian teaching. Study and reports should promote ways in which more effective work can be done in guiding church school pupils in their understanding and appreciation of worship, missions, temperance, peace, stewardship, evangelism and other important subjects. This year, as in years past, we need to help our pupils to find meaning and purpose for living through faith in God.

Courses offered in the Leadership Education program, particularly in the field of Bible study, personal Christian living and church school organization afford excellent materials for workers' conferences. These materials may be secured from The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia 3, Pa. If such courses are used, Leadership Education credits may be earned. The Director of Christian Education for your area will be glad to explain how this may be accomplished.

BAPTIST LEADER devotes a full page each month to the presentation of a suggested program for the workers' conference. These suggestions arise out of general problems that may be found in most church schools. The subjects used may be adapted readily to the consideration of problems in the life and the work of your local church school.

The preceding suggestions will be carried out under the supervision of local leaders in your church. Occasionally an outside speaker may be invited to participate in the program, but there will be more value in building programs in which the superintendent, the pastor and the teachers have the responsibility, and in which, through discussion, every one may share.

In order to insure well-planned workers' conferences, a simple organization is necessary. A chairman and a secretary should be chosen, as well as an executive committee that will have responsibility for all business matters pertaining to the school. Such a committee would care for details of business and would refer to the conference as a whole only those matters that might need the attention of all.

A program committee should be given the task of discovering the needs of the school and the workers and of planning for programs that will aid in meeting these needs. The discovery of needs can be accomplished through a definite plan of observation to discover what is happening in the school. A "Self-rating Scale for Church Workers" and the study of "Standard B for the Sunday Church School" will help to determine the needs. Both items may be secured from any Baptist bookstore or ordered from the Philadelphia office. Naturally, in some schools the number of workers

will not allow an effective division into committees. In such cases, the program will have to be planned largely by the superintendent or person responsible for the meetings.

It may be desirable to have a committee or individual responsible for the worship service at each conference. Care should be given to preparation for this part of the conference. The worship period should not be made an occasion for preaching a sermon, but it should draw the group together in a vital sense of the presence of God. Appropriate hymns, a Scripture lesson and other aids to worship should be selected in advance. The church school workers need to pray together, for the guidance

and the wisdom needed in the work can be found in no other way. Every good program will include an opportunity for fellowship in prayer, because church school workers must find the guidance that will enable them to lead others.

A workers' conference is a priority. It will succeed if it is properly organized and if it has the support of the pastor and the church school superintendent. Wise leaders will undertake to keep the meetings varied. Sometimes the workers will meet as one group, and at other times the meeting will be divided into departmental conferences. Committees or persons will be assigned to investigate problems or to make surveys. Reports will be given at the meeting.

Debate and dramatization may be used occasionally with good results. Once or twice a year a purely social meeting will be held. Visits to other schools will be encouraged and reports invited. The reports that will be presented in the regular meetings of the conference should be written, so that they will be concise. Unnecessary reports will be eliminated.

The success of the workers' conference can be measured by its fruits—better lesson plans, more extra-class activities, reverent worship, creative thinking and study, and more loyalty and consecration on the part of teachers and officers. Such fruit will be produced by a well-planned, monthly workers' conference.

WORKERS' CONFERENCE THEMES 1943-1944

Program suggestions and practical helps for the monthly workers' conference may be found each month in *Baptist Leader*

September: Sunday School Achievement

1. Plan to make Workers' Conference a study group
2. Review plans for Christian Education Week (Rally Week) September 26 to October 3
3. Discuss and adopt the Achievement Plan:
 - A. Report on goals for the year ahead
 - B. Call attention to the Achievement Chart and how it is to be used
 - C. Assign responsibility for tasks

October: A Church School

1. The Sunday church school related organically to the church
2. The Committee or Board of Christian Education and its
 - A. Purpose and function
 - B. Membership and term of office
 - C. Relationship to the Conference
 - D. Relationship to the church
3. The school reporting regularly to the church through the Committee or Board of Christian Education

November: A Growing School

1. Need for constant increase in enrollment and average attendance:
 - A. Relationship of school enrollment to church membership
 - B. Adopt a reasonable increase goal for the year
2. Discovering prospects for the school:
 - A. By taking a community census
 - B. By studying the church roll
3. Regular follow-up of absentees

December: A Graded School

1. The graded principle
2. Accepted basis for grading
 - A. Public school grading
 - B. Chronological grading
 - C. Group or department grading
3. Place of the Nursery Roll and the Home Department in a graded school

January: A Bible School

1. Making the Bible basic in all Sunday church school teaching
 - A. Seeing the Bible as a whole
 - B. Bible life and times
 - C. Graded use of the Bible
 - D. Using the Bible in class session
2. Making the Bible basic in life
3. The Bible as a living book

February: An Evangelistic School

1. Spirit of evangelism motivating all teaching in the school
2. A definite plan of winning each pupil to Christ through
 - A. Personal interviews
 - B. Skillful use of the Bible and regular teaching helps
 - C. Opportunities for public declaration of purpose
3. Provide special training and guidance for discipleship and church membership.

March: A Baptist School

1. Baptist beliefs and principles taught in Baptist Sunday church schools
2. The place of Baptist missionary information in the regular Uniform and Graded lessons:
 - A. Use of illustrations from Baptist mission fields
 - B. Reference made to regular denominational program from year to year
3. Baptist teaching helps are best for Baptist Sunday church schools

April: A Church-going School

1. Relationship of Sunday church school attendance and attendance at regular worship services of the church throughout the year.
2. The unified Sunday morning service
3. How to secure the active co-operation of pupils and teachers in attending the various worship services of the church

May: A Missionary School

1. Co-operating with the missionary, educational and benevolent program of Northern Baptists
2. Need for strong missionary emphasis in the teaching program of the Sunday church school
3. Presenting denominational causes or projects from month to month:
 - A. Encourage systematic and regular giving
 - B. Study the missionary giving of the school and church

June: A Planned School

1. Need for planning ahead through an annual planning conference
2. Plan now for Christian Education Week and the months to follow
3. How to utilize the monthly workers' conferences for leadership training:
 - A. Hold at least nine workers' conferences each year
 - B. Follow a definite, planned program at each conference.

July: A Leader-trained School

1. The goal—"every leader a trained worker or a worker in training"
2. Establish a continuous program of leadership education through the use of both formal and informal training
3. Adopt a plan for discovering, inspiring and training prospective leaders

August: An Achieving School

1. Annual retreat for purposes of looking ahead
2. Make careful check on what was accomplished during the past year:
 - A. Look for weak points
 - B. Recognize strong points
3. Consider new forward steps that need to be taken in the coming year:
 - A. What about a larger enrollment?
 - B. Is the curriculum adequate?
 - C. Are the leaders well prepared?

CHURCH SCHOOL WORKERS' CONFERENCE Sunday School Achievement

By HAAKON OSLO

TO THE LEADER

FOR MANY church schools this will be the first meeting of teachers and officers in the new school year. Consequently many things demand attention; and unless the leader is particularly alert and well prepared the time will soon run out and the major theme for the September workers' conference will receive little or no consideration.

It would be very helpful if each person attending the conference could be supplied with a copy of this issue of **BAPTIST LEADER**. Thus, attention could be called to the list of workers' conference themes for the next twelve months which appear on page 18. Be sure to read the article by Dr. Russell S. Orr entitled, "A Priority—The Church School Workers' Conference," which begins on page 17. Attention should also be directed to pages 13 and 14, which deal with the Achievement Plan.

In addition to the material that appears in this issue of **BAPTIST LEADER**, you should be familiar with the brochure bearing the title, "The Achievement Plan," a copy of which has been sent to all ministers and Sunday school superintendents in the Northern Baptist Convention. A copy of the large, colorful Achievement Chart will also help your officers and teachers to understand more clearly the nature and the purpose of the Achievement Plan. The Guide Book which accompanies the chart gives additional information of an interpretive nature.

Keep in mind that the primary purpose of this particular workers' conference is to enlist the interest and the active co-operation of all teachers and officers in the Achievement Plan. In other words, a major block of time should be reserved for this purpose. The second most important matter to which consideration should be given has to do with Christian Education Week. For complete detailed information regarding a day-by-day program send for the Christian Education Week Manual for 1943. A copy of this manual has been sent to every pastor and Sunday school superintendent in the Northern Baptist Convention. If time permits, reference should be made to the new series of themes for the monthly workers' conference and a decision should be reached with regard to utilizing these monthly conferences for purposes of leadership training.

WORSHIP

HYMN: "Come, Thou Almighty King"

SCRIPTURE:

"Let us go on unto perfection" (Heb. 6:1).

"That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:17).

"That we . . . may grow up into him in all things, which is the head, even Christ" (Eph. 4:14-15).

" . . . being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10).

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (1 Tim. 4:15).

MESSAGE: Call attention to the emphasis in the Scripture upon perfection and the striving after better results in all that we do. Point out how exceedingly important it is for us to keep this desire for achievement uppermost in our thinking this coming year. As teachers and officers in the Sunday church school we should set definite goals for our own training and spiritual enrichment. We need also to hold a high standard of achievement before the entire school.

PRAYER

CLOSING HYMN: "Lord, Speak to Me, That I May Speak"

DISCUSSION

Following the devotional period, turn to the business of study and discussion. There need be no set address as such, though it will be well to have the leader outline briefly the various points to be covered in the conference. The following outline may be helpful as a guide to the leader in handling the discussion.

1. *Plan to make the regular monthly workers' conference a study group.*

A. Call attention to the list of themes for the current year.

B. Report on article by Russell S. Orr and suggest ways to strengthen the program from month to month.

C. Indicate what would be involved in order to issue standard leadership credit for work done in connection with the monthly workers' conference.

2. *Review plans for Christian Education Week (Rally Week) September 26 to October 3.*

A. Call attention to the various things suggested in the Christian Education

Week Manual and decide upon the specific projects to be carried through.

B. Make definite assignments as to "who" is to do "what" and "when."

C. Make plans to secure the whole-hearted co-operation of the entire church membership.

3. *Discuss and adopt the Achievement Plan.*

A. Report on the goals listed on the *Achievement Chart*.

(1) Read each goal aloud and ask for comment as to how it is to be achieved.

(2) Give special attention to goals six, eight, nine and ten which call for the keeping of accurate records. Agree upon a plan for keeping these records.

B. *Call attention to the large Achievement Chart and indicate how it is to be used.* Also explain the "A" award and how it may be achieved.

C. Indicate the extent to which your Sunday church school is already meeting the requirements set forth on the Achievement Chart.

(1) How many of the ten goals were actually achieved during the past year?

(2) How many were almost achieved?

(3) How many, if any, represent achievement beyond what you were able to do during the past year?

(4) How many of the ten goals call for special effort in order to be achieved during the coming year?

D. Assign definite responsibility with reference to each goal.

(1) Be sure that a definite plan is agreed upon as to how each goal shall be attained in order that your school may be an "A" school by May, 1944.

(2) Stress the need for complete co-operation on the part of pastor, superintendent, teachers, officers and pupils if we are to "go on unto perfection."

CLOSING

Because the things considered at this workers' conference are of such tremendous importance to the life and the future of your Sunday church school it would be well to close the meeting with a brief period of prayer and dedication. Ask each person present to determine in his own heart before God what he will do this coming year to help make the school truly worthy of the Christ whose name we bear.

The Christian Pastor

By GENE EBERT BARTLETT

PROBLEM

Why are some people so reluctant to confess to their minister that they need help?

It is a paradoxical truth that the personal nature of the pastoral relationship is both an advantage and a disadvantage. For two years one of our ministers conducted a radio program dealing with the Christian approach to common problems. At the close of the broadcast each week listeners were urged to see their own pastors. An additional invitation was extended to persons who had no pastor. They were asked to make an appointment with the radio pastor by calling the studio. Dangers were recognized at the outset; but the personal conferences became an established part of the program.

Before many weeks, one fact stood out clearly. People who came to talk almost always had *some* background of religious training. But they came *because they wanted to talk to a minister who did not know them as individuals*. They wanted to talk frankly about their problems, but they felt that it would have been humiliating to turn to someone who knew them well. Thus, they were free to come to a comparative stranger. They were enabled to return to their normal circle of friends without having "lost face."

Here is a practical objection that every pastor should come to recognize. Studies made of "church clinics" reveal that the people who attend them are usually not members of that church. Those who belong to the church will not confess, by their attendance, that they are in need of special help. The pastor will accept the normal desire of people to keep up a good front in the eyes of their own minister. Be patient. Frankly admit your willingness to "play the little games" that people use to get around this situation.

Never forget, however, that the personal relation—a tremendous advantage—is commanded only by the minister. Anton Boisen stated that healing is "far less dependent upon technique than upon the personal relationship" between pastor and counselee. Because the pastor is welcomed into homes of a group of people, he can recognize problems *in their initial stage* when help counts most. It would be well to recognize that the personal relationship between minister and people makes it possible for him to render more efficient service in several fields, among which are: preaching that is timely, and a church program based on the definite needs of the entire church. The pastor must be sincere, and he alone determines whether the personal nature of his work is a help or a hindrance.

PIONEERS

Those who are concerned with the spiritual care given to our men in the armed services will be encouraged greatly to learn of some recent work that is being carried on by the Federal Council's Commission on Religion and Health. Here's the story:

As great numbers of men were called into service, it was recognized that the chaplains should have advantage of any new knowledge in the field of pastoral care. One writer said: "The man in the ranks has lost the securities of civil life. Military training is hard, personal plans have been disrupted, personal privacy invaded, and in the offing is the possibility of death and the business of killing." In the face of this, the importance of the chaplain's work with individuals began to stand out as a matter of prime importance.

In the spring of 1942 the Commission on Chaplains and the Commission on Religion and Health began to set up seminars for chaplains. Specialists were sent directly to the military posts for periods of three to five days. Here they discussed the principles underlying personal counseling and ministry to the sick. Religious resources were clarified.

Along with these classes were other activities. Usually meetings were held with the physicians at the Station Hospital. Red Cross workers and others on the wards were also brought together. Equally important were the personal conferences that chaplains had with the visiting specialists. Often the chaplains were joined in seminars by ministers from the neighboring churches to which servicemen had been going for worship and fellowship.

In the first six months, seminars were set up in thirteen military posts. Only a fortnight ago, the Commission, reviewing its experience to date, voted to continue and broaden this work.

From the chaplains themselves have come appreciative comments like this one: "The chaplains were unanimous in their praise. I am sure his work at the hospital will have far-reaching effect." Another enthusiastic chaplain said: "The fact that every medical officer not on duty was present and received most favorably what was said is a high tribute."

The reports continue to show, however, that churches are displaying ingenuity and concern in grappling with these new problems. The broad nature of the chaplain's work apparently is being recognized; and his training now enables him to minister in a conscientious and understanding manner to men who are wounded or sick. The report will bear full reading.

POINTERS

Every pastor can benefit by studying with care the paper that was recently distributed from the International Council of Religious Education entitled "What the War Is Doing to Persons, Families, Communities." Here are some of the facts:

There is marked increase in delinquency in twenty-two states studied. In Michigan it has reached 50 per cent among girls and 20 per cent among boys.

Some pastors report that peace education is being nullified rapidly as attitudes of hate spread to children.

Children from families where both parents work seem to develop an unwholesome idea of freedom.

Some of our most sensitive young men are thrown into deep conflict by the seeming contradiction between Christian ideals and the demands of military service.

Hopefully, counselors report that those who had high standards before the war seem to have retained them very well.

People are giving more money to the church; some churches have balanced their budgets for the first time. On the other hand, many people are giving less time to church activities. Longer working hours, civilian projects, and special war work are held responsible. Seventy per cent of the reports show growing difficulty in this respect. One leader commented: "Never in seventeen years of professional work has it been as difficult to get leaders to counsel youth."

Youth groups are continuing better than might be expected. Seventy per cent report that they are continuing, although in some cases drastic reorganization has been necessary.

People who are away from home and working in industries often stay away from the church. In one industrial area that was surveyed, nine-tenths of the population had no contact with church on Sunday morning. Out of one group of fifty children living in a trailer camp, only nine were regular attendants of a church school.

Some fields of study that will suggest plans of action and projects for ministers and church members today are: juvenile delinquency—its causes, relation to the war, and various methods of reducing it; postwar planning—by church bodies, student groups and civic organizations; peace education—with especial emphasis on the part of the church in directing and aiding future international planning; leisure time—activities for all age groups, hobbies, community and church centers. Other fields may be applicable to local situations.

Children's Leader



H. Armstrong Roberts

What About Stories?

By BLANCHE HOKE

MY PUPILS love stories!" So say most teachers. Certainly anyone who has watched the rapt faces and dream-filled eyes of children as a story is told will be sure that the statement is true.

Yes, children love stories. And therein lies both opportunity and danger for us as teachers. Opportunity lies there—opportunity to help them to gain needed information in this enjoyable way, to add to their appreciation of the Bible and of Christians who have lived since Bible times, to help them to want to live in more Christian ways and to know how to do so. For stories will aid in all these ways. But danger lies in the children's enjoyment of stories, too: danger that we will dull or kill that enjoyment with stories that are poorly chosen or prepared or told; danger that we will let stories take the place of living. We need to remember that after Jesus told the story of the good Samaritan he said, "Go thou, and do likewise." We need to remember that the emotions aroused by a story, and the knowledge gained through it, should enter into the child's life, and not be forgotten when the next good story is heard.

How then can we avoid the dangers, and take advantage of the opportunities? Let us think of some ways.

First, we will want to choose our story carefully. All of us need to have our own tests or criteria to help us. We will want to be sure that the story is

understandable by, and enjoyable to, children of the age to whom we plan to tell it. Some stories are specially "age grouped"; that is, a primary child will enjoy them, but a junior will think them babyish. Other stories—a few rare ones—are enjoyed by all ages, though with a varying degree of understanding.

We will want to be sure that the story is good for telling to our group. Children differ in their background of knowledge and in their emotional as well as intellectual development, so that we never can say definitely that any story is "good for all seven-year-old groups."

We will want to be sure that the story makes a contribution to what is going on. There is surely a place for stories told just for enjoyment, and those stories may be of widely varying kinds. For most occasions in the church school, however, the story to be told is part of a learning situation, and it should contribute to that. If our children are studying about Jesus as a worker, for example, there would be little purpose for telling them a story of Daniel.

All these, then, will enter into our choice of a story: that it is suitable for children of the age we teach, that it is suitable for our particular group, and that it contributes to what is going on.

Second, we will want to decide very definitely what is the special contribution that the story makes. Perhaps the children are studying about their Bibles, and our story will be chosen to help them

to appreciate the stories to be found in the Bible. Perhaps, in that same study about the Bible, our story will be planned to help them to know how the psalms were used in the days of Jesus; or we may be studying about God's world, and our story will help them to know more about the wonder or the beauty of that world. Perhaps our special concern at the time will be to help the children to admire some Christian action or to want to live in the desirable way about which the story tells. Each story has some special purpose, and we cannot use any story effectively until we know its purpose.

Third, we will want to prepare our story for telling. No one can set down an orderly array of steps by which all teachers can prepare stories for effective and enjoyable telling. Each person has his own way. Some teachers outline the steps of the story. Some get well acquainted with the characters first. Some read a story, then try to tell it to themselves, then read it again to see where the retelling differed from the original. Some memorize the beginning and the climax; some memorize those speeches that are most important; some memorize none of it. Some need to tell the story aloud several times, so that they become accustomed to their own voices; some can tell it to themselves silently. The important thing is that each teacher needs to find his own best way of preparing a story, and then needs to follow that way. And probably all teachers will include in their way a necessity for preparation well in advance of the telling, so that they are thoroughly familiar with, and at home with, the story.

Fourth, we will want to make sure that the story is fitted into the other plans for the session or meeting. This involves more than merely making sure that it contributes to the subject being studied. For instance, we need to decide at what point the story may best be told to contribute most to the thinking. (Perhaps it would be better to say that we will decide at what points it may best be used, for then we will be ready to seize the time which proves best.) Sometimes a story may come best at the very beginning of a session; sometimes it forms a climax to the discussion or experience; sometimes it comes in the midst of the thinking. The purpose of the story, and the trend of the discussion, often will determine the place where it will be used.

Another part of fitting the story into
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AT THIS DAY NURSERY SCHOOL FOR CHILDREN OF WAR WORKERS, LEADERS TEACH THE CHILDREN TO USE BOTH LARGE AND SMALL BLOCKS IN THEIR BUILDING. THE CHILD AT THE RIGHT HAS BEEN DRESSED IN AN APRON THAT WILL PERMIT HER TO ENJOY PAINTING AND YET PROTECT HER CLOTHING. HER MOTHER IS A WAR WORKER AND CANNOT CARE FOR THE CHILD IN THE DAYTIME

Young Children in Defense Areas

By MARY SKINNER

WE ARE WITNESSING a major social adjustment in the nation. In 1942 there was an unprecedented development of new industries related to the war effort. The erection of new plants and highly organized plans for increased production created an unparalleled demand for workers. Some skilled workers were needed for specialized tasks. A large number of persons formerly unemployed or seeking better jobs or stirred by a patriotic desire to participate in the war effort were drawn to the new industries.

In the early days of this development privately owned cars or trailers furnished transportation and living quarters. Then followed a rapid construction of dormitories, semipermanent and more permanent houses, apartments, and other types of "family units." Often families moved in before the houses were finished, before the lights and water were connected, and before the streets were laid. The need for living quarters was so pressing that provision for schools, churches, and recreation was delayed or totally neglected. An element of excitement and a feeling that "We won't be here long" prevailed. Before gas and tire rationing went into effect, many families moved quickly from one place to another with the expectation of better wages or better living quarters.

In more recent months there seems to be a general settling down. It is more difficult for families to move, and there is a definite effort to secure women for industrial jobs instead of bringing in more families for whom there is no room.

The Plight of Children

The plight of children, at first overlooked by many, now has become more obvious and in some cases more urgent. Investigations that have been made substantiate the conclusion that married couples with young children make up the largest number of persons now living in new industrial communities. The number of preschool children in some communities is phenomenal. At one place there were five hundred preschool children in a government camp of three hundred seventy trailers. At another it was reported that there were six hundred preschool children in a community of five hundred family units. In many instances both parents are employed, and normal home life is disrupted by irregular hours of eating and sleeping. Crowded quarters, irregularity of normal activities, the lack of play space, and the absence of much loved friends and playthings have disturbed life for little children.

The children have been variously referred to as "door-key children" (due to the fact that in good weather they are on the street with a key to their own door) or as "eight-hour orphans." In one defense area, a three-year-old child sat crying on his own doorstep, tired, sleepy, and hungry, while no one in sight seemed to know who he was or where his parents were.

Constructive Plans

But the picture is not all dark. Many Christian parents in the new communities are increasingly conscious of the circumstances that now surround them

and that make family life difficult. There is a nation-wide awareness of the situation and concern for young children. The Man-power Commission and the Children's Bureau and other related departments of the national government have joined in expressing the conviction that mothers of children under two years of age should not be sought to increase the labor supply. Social agencies are surveying the need and are providing child-care centers and nursery schools. In most communities where there is an organized Office of Civilian Defense there is a child welfare committee charged with the responsibility of planning with parents of preschool children. These committees have been set up without reference to the church, and in one place where inquiry was made as to the reason the answer given was, "It did not occur to us that the church would be interested."

Does the Church Care?

This situation brings to the very doorstep of churches and Christian friends of children a new opportunity for thoughtful service in their behalf. Most of us are accustomed to make our gifts serve childhood in faraway lands through the organized missionary channels of the church. Many of us, however, are not aware of the plight of children near at hand and are without clear lines of guidance or channels of service to them.

The church faces a dual opportunity for service. As Christians we are wholly committed to normal home life as the greatest need of every child. We cannot

be complacent when thousands of families are unable to maintain that which is desirable and necessary for their children. Therefore, we are concerned for these new families. We must break down or not permit to grow up between the established residents of the communities and the newcomers a social barrier that comes from a feeling that the newcomers are different or unworthy people. Christian friendly helpfulness and neighborliness never was so much needed and never will be appreciated more than now. But the church also is concerned for the little children themselves, and that gives rise to the need for creative thinking and adventurous planning in their behalf.

In one nursery the children of war workers are given a balanced meal at noontime. In midmorning each child receives orange juice and cod liver oil. Children who are brought to the center in the early daylight hours also get their breakfasts.

More Specific Suggestions for the Churches

Let us know the facts. No one who is trying to follow the teachings and example of Jesus can be comfortable or complacent if near by there are any neglected children or any parents baffled because of circumstances they face. Knowing the facts seems to call for a person or committee in every church who shall interpret to church leaders the needs of young children in the community, and who shall open up and follow through specific plans for service.

Such a person or committee would work intelligently with existing social agencies. Where there is a community child welfare committee, a church representative probably would be more than welcome to its meetings and to its membership. Even attending the meetings and knowing about needs and plans will suggest to a church representative specific services for which the church could become responsible.

If there is no committee, who better than the church should take the initiative in exploring the situation to discover the needs of children? Representatives from other churches in the community seeking jointly the counsel of trained welfare workers could cause something to begin to happen. In a large number of places, however, there is no welfare agency at work and a committee representing the churches will become the sponsoring and planning group.

If day-care or nursery centers already are provided by churches, by other private groups, or by community child welfare agencies, church leaders can insist upon the best standards for any

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Three Lions

DINNERTIME AT A NURSERY FOR CHILDREN OF WAR WORKERS WHERE THE PRESCHOOL-AGE CHILDREN OF WORKING MOTHERS PASS THE TIME WHILE PARENTS ARE ON ASSEMBLY LINES. BESIDES THIS NOONDAY MEAL, EACH CHILD RECEIVES A MIDMORNING LUNCH



AFTER LUNCH AT THIS WPA NURSERY SCHOOL COMES A NAP FOR THE CHILDREN. BELOW:



IN THE MUSIC HOURS SCHEDULED FOR EACH DAY THE CHILDREN HAVE AN OPPORTUNITY TO ENJOY GROUP SINGING AND TO LEARN NEW SONGS AND GAMES UNDER COMPETENT LEADERS

Missionary Education: *An Imperative*

By FLORENCE STANSBURY¹

I saw tomorrow marching by
On little children's feet;
Within their forms and faces read
Her prophecy complete.

I saw tomorrow look at me
From little children's eyes,
And thought how carefully we'd teach
If we were really wise.

—AUTHOR UNKNOWN

Today our children live in a confused world. Our educational ideal has been to love people, to respect those of every land, and to be open-minded and helpful in every instance. In our present world, children of every nation are being subjected to fear, terror and destruction. Children are being taught that anyone who helps to destroy them is an enemy to be hated. The accompanying propaganda teaches, through the movies, radio and newspapers, that the enemy must be destroyed. And so a generation of children—the children who will make our world of tomorrow—are being subjected to the most insidious forms of hatred. It is a well-known truism that public opinion today, systematically bred into the minds of children, shapes the policies and determines the popular law about twenty years later. What will be the world policy twenty years from today if today's children are being indoctrinated with race prejudice, narrow national patriotism and attitudes of resentment toward all peoples outside their native countries?

Is not this a challenge to those of us who wish to see the love of Jesus Christ spread around the world to the very ends of the earth? If our boys and girls today are made aware of the great needs of children around the world and are concerned for their well-being, we shall have taken a great step forward in forming a fellowship of world Christians. A vital, alert program of missionary education is needed to achieve this ideal.

In a world torn by suspicion, war and uncertainty children need to have a sense of security. We can help to establish this as we guide children through experiences that lead them to a realization that God is the Father of all nations and peoples. Boys and girls need to be aware that as they kneel and pray to

God, so the Chinese children, African children and German children kneel to pray to the same loving Father. When they understand this, they can appreciate the fact that we are all members of the same world family.

As children become acquainted with the various members of the world family through personal contacts, good reading material, pictures, and stories, they learn to have respect for them and faith in them. An eminent minister in a recent sermon told of the following incident. A young girl came home from school and walked over to the mantel to look at a picture of Kagawa. Thoughtfully she remarked to her mother, "I guess my teacher doesn't know him or she would not talk about the Japanese as she does." Because someone had made her acquainted with the man Kagawa, this child refused to believe that all Japanese were wicked and warlike.

All children need to have a sense of belonging, first to their own families and later to a larger fellowship as they become aware of other groups. As they have opportunity to share a joyous Christian experience with others in their own church, they usually develop a sense of belonging to a great world-wide fellowship of Christians. To the degree that they feel that they belong to a world Christian fellowship, will they want to share the Christian message with all peoples.

As children become interested in other peoples and countries their desire to know about them grows. They begin to ask questions. How do they dress? What do they eat? How do they live? Do the children go to school? Do they have churches and Sunday schools? This desire to know these peoples is a sound basis for planning missionary education activities. When children learn that children in every country like to play some of the same games, care for little sisters, love their mothers and fathers, they begin to be aware that all children are alike around the whole world.

This same interest in peoples becomes the means of introducing the many ways in which the Christian church serves people in all parts of the world. Children in our churches in America continually want to know what the children in India, Africa, the Philippine Islands,



Loder

All 'Round the World

By Doris Clore Demaree

All 'round the world there are boys and girls,

Fathers and mothers, too,
And every one of them thinks and loves
The same as I or you.

Although their skin may be black or brown,

And though their speech seems queer,
Yet over each is the love of God.

Each one to him is dear.

In our own land there are boys and girls,
Each alike in his heart,

But customs and dress are not like ours
Making them feel apart.

Help us, O God, to be kind to them,

Help us to be friends true,
May we try hard to understand
Until they love us too.

do in their Sunday schools. One of our missionaries visiting in an American Sunday school asked the children what they would like to know about the boys and girls in China. One little boy asked, "What do they do in Sunday school?" "Chinese children like to sing songs. They especially like 'Jesus Loves Me.'" The missionary then sang it in Chinese. All the children were delighted for they, too, knew and loved that song. A common interest and a desire to know may be used to teach children that the Christian church provides Sunday schools for boys and girls of many nations and cultures. Leaders, as they plan missionary activities, should take advantage of this desire to know, and seek for experiences common to all children.

Missionary education seeks to provide
(Please turn to page 27)

Baptist Leader

¹ Children's World Crusade, Secretary of Missionary Education for Children.

Stories Behind the News About Missionaries

A Description of Materials Available for This Year's Study Themes

By NINA MILLEN

DURING the past year and a half, news of missionaries time and again has found front-page place in the newspapers across the country. Radio broadcasts and news magazines have repeated the stories, most of which come from the South Pacific area.

American pilots, bailing out over the ocean near islands in the Pacific, have been rescued by natives and taken to the nearest missionaries, who have given them care and helped them to return to their comrades. Airmen stranded in the jungle have found themselves face to face with natives carrying dangerous weapons; but instead of meeting the violence they expected, they have been greeted with the friendly words, "We Christians." Chinese troops making the advance into Burma in the spring of 1942 were fed by the produce of the agricultural farms directed by a Baptist missionary, Dr. Brayton Case, and given medical aid by another Baptist missionary, Dr. Gordon Seagrave. Through such news stories, the missionary enterprise is becoming more widely known than ever before.

As always, there is a story behind those news items about missionaries. It concerns the men and women who have gone to the faraway places of the earth to teach the Christian way of life to those who knew it not. It concerns men and women who trained themselves as doctors, agriculturists, carpenters, nurses, engineers, and teachers, that they might better serve those to whom they were sent. The setting up of schools and universities, the building of hospitals and clinics, the establishing of agricultural, educational, and industrial training centers, all these are part of the story of the missionary enterprise as it is being carried on throughout the world.

The foreign mission study theme for 1943-44 is particularly appropriate to the present time. It is "Christian Ventures in Learning and Living," and a thorough study of it gives the background for the stories that are now appearing in the news.

The basic books on the theme are for adults. *For All of Life*, by William H. and Charlotte V. Wiser, tells of the pioneering missionary ventures that are bringing Christian teachings to bear on all of life. *The Silent Billion Speak*, by Frank C. Laubach, describes the worldwide struggle against illiteracy, a struggle in which the author has taken such a notable part. While leaders of chil-

dren will not be dependent upon the adult books in order to teach the children's courses, they will find a study of them worth while.

The children's books on the theme are based on true stories of missionary adventures and as such they should appeal to boys and girls.

Far Round the World, by Grace W. McGavran, is the reading book for juniors. It contains stories that describe the ventures of missionaries and of native leaders in many parts of the world. It tells of a missionary doctor who established a farm for lepers in Peru, of a missionary teacher who started a vacation church school for the children of a Mexican village, of a woman missionary in China who made a home for orphan children. It tells also of native leaders; of Master Craftsman Bezalel, who built a place of worship in Ceylon; of Keh Chen of China, who helped to save the crops of his village from destruction; of the African boy, Boteko, who overcame fear in order to save his village from vengeance of the witch doctors.

Though this book was published in 1939, its stories so well describe the missionary venture that it has been recommended for re-use. The primary reading book, *Welcome House*, by Jessie Eleanor Moore, also is recommended for re-use this year. It gives the true account of a missionary family who had a house prepared for their furlough in America by friends in the community in which they were to live. Through their stories of what they did on the mission field and through the descriptions of missionaries who came to visit them, the child reader is given a basic understanding of the missionary venture.

Teachers' guides, which give suggested activities, plans, and procedures for use during the study, have been prepared to accompany both books. Miss Margaret Winchester is the author of the Junior Teacher's Guide on "Christian Ventures in Learning and Living," and Jessie Eleanor Moore is the author of the manual, "How to Use *Welcome House*."

The little picture book, *The Friendly Missionary*, by Nina Millen, describes through text and colored illustrations the various types of work carried on by missionaries.

The home mission study theme also is closely connected with incidents that lately have appeared in the news. It is "The Church and America's Peoples," with particular emphasis upon minority

groups. News items that describe friction among different racial and class groups within this country are familiar to all of us. Accounts of discrimination practiced against Japanese, Jews, or Negroes, or against Germans or Italians are frequent. Often we wonder what can be done about the apparently increasing tensions. The home mission study for 1943-44 aims to help church people to find out what they can do toward easing the tensions between groups within the country and in lessening the misunderstanding, ignorance, and prejudice upon which such tensions are based.

"What part have the children in all of this?" the leader may ask, knowing that prejudice is an acquired and not a natural attitude. Though the prejudice of children may be acquired, it can be passed along by them to their companions, unless they are taught differently. The children's reading books on the theme, "The Church and America's Peoples," and the units of study that accompany them should help boys and girls to overcome their prejudices and to build up friendly ways of living with their fellows, no matter what their race.

The junior reading book, *Tommy Two-Wheels*, by Robert N. McLean, tells the adventures in friendship of an English evacuee among the people of German, Negro, Japanese, and Chinese backgrounds who live in his community in Santa Barbara, California.

The primary reading book, *The Pigtail Twins*, by Anne M. Halladay, describes the children of the third grade of a large consolidated school near Denver. The children come from differing cultural backgrounds and feel various tensions between their families. With the skillful aid of the teacher of the third grade and of the minister, friendly relations finally are established throughout the community.

The Junior Teacher's Guide on "The Church and America's Peoples" was prepared by Elizabeth Hoffman Rose. The Primary Teacher's Guide on the theme was written by Florence M. Taylor. Both contain suggested activities, plans, and procedures.

Additional Baptist resource materials are available for leaders. The home materials are called "Americans All," and the foreign, "Friends Around the World." They contain programs, stories, pictures and worship and activity suggestions.

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YOUNG CHILDREN IN DEFENSE AREAS

(Concluded from page 23)

person or place offering its service for young children. Only persons with an understanding of, and aptitude for, living with young children should be in charge of any center or school planned for them. A trained leader is essential. A trained leader can make the hours spent in the nursery school or day-care center contribute to a little child's development and can create and maintain the rhythm of rest, food, quiet play or play with a few other children that will leave a little child at the end of the day rested, happy, calm and unafraid.

Volunteers who will take training also may be needed. An untrained leader, however devoted or earnest, is apt to tire little children with too much managing, too much hovering, too much attention, too much "Now let's do this . . . or that." The volunteer assistants unaware of the needs of little children may really do harm when their purpose is to do good. Therefore, too much cannot be said about the importance of securing the right persons in any place where little children are to be cared for outside of their own home.

The church also can help to secure a desirable place if children are to be cared for outside of their own home. Any place used for little children should meet the requirements of cleanliness, comfort, childlike environment, and space for the unhurried activities of a normal day. The church building itself may be needed for the day care of little children, provided it meets the requirements of a space suitable for them. In one case, however, an investigating committee examined five church buildings before they found one that was satisfactory from the standpoint of cleanliness and space needed for little children.

Intelligent participation in community planning may reveal other specific needs which the church can supply. It may offer its building; it may help to secure volunteers who will take training as assistants; it may help to secure or to provide play materials, orange juice or other food needed for children; and it may help to maintain friendly relationship with the parents whose children are cared for in the nursery center or school. Co-operative planning among representatives of different denominations may point to the need for some one church to sponsor a special enterprise. For example, after consultation it may be agreed that one church will sponsor supervised play for a few hours each day, or a place where young children

can be cared for during the early or late hours or all day, or a regular nursery school. The responsibility of the planning committee ends where the sponsorship of a definite enterprise is assumed by some responsible organization or group.

Many churches have for so long a time maintained the church itself that they have failed to see human needs right at hand. The new opportunities will be seen and met by some; they will be ignored by others because they demand new thinking, an adventurous spirit, trained leadership and a broad interpretation of the mission of the church in the world. We are convinced, however, that Christian persons of ability and interest can be found to render this new type of volunteer Christian service to children and their parents.

Some Sources of Help

Nursery School Procedure

Basic Principles of Preschool Education. Price, 10 cents each. Institute of Child Study, University of Toronto, 98 St. George Street, Toronto 5, Canada
Standards for Day Care of Children of Working Mothers. 10 cents

A Children's Charter in Wartime. 5 cents

Volunteers in Child Care. Children's Bureau, U. S. Department of Labor, Washington, D. C.

Child Welfare in the Defense Communities. 5 cents. Federal Council of Churches, 297 Fourth Avenue, New York, N. Y.

Make It for the Children. 50 cents. Association for Childhood Education, 1201—16th Street, N. W., Washington, D. C.

When Mother's Away: A Guide to the Development of Children's Day Care Units in Wartime. 50 cents. National Association of Day Nurseries, Inc., 122 East Twenty-second Street, New York, N. Y.

A NEW BOOK

The Faith of Our Children

The Faith of Our Children, by Mary Alice Jones. Abingdon-Cokesbury Press, 1943. Price, \$1.25.

In these troubled times, many people are giving new or more serious thought to the kind of faith that strengthens and sustains. Especially are parents and teachers concerned that their children shall have a faith that will hold them steadfast in uncertain and difficult times. What such a faith will be, and how to help children to attain it, are questions that arise at once.

Teachers and parents who have thought about these questions will want to read *The Faith of Our Children*. The book has grown out of much experience with teachers and with children, and out of a good deal of thought about the subject considered. As the author points out, no one statement of faith can prove equally satisfactory for all, and so she presents here some of the elements of faith, and some ways in which that faith may develop, always allowing room for individual differences. Many readers will differ with her at one point or another, but all will find the ideas thought provoking. This will be especially true if the reader will spend much time with each idea, and will test the content of his own materials and procedures in the light of what is said.

The book commences, where teachers and parents must commence, with the spiritual nature of children, and with their experiences of God. It suggests answers to such questions as: How can we

help children to increase in their knowledge of the God whom Jesus helped us to know? How can children see God through Jesus? How can we help them to grow in their understanding of Jesus? What can "salvation" mean to a child? How can a child learn to do God's will? How does this help him to know God better? What can the Bible mean to children? How can we guide them into a growing knowledge of its contents? What part can children have in the church? What about children and worship? And the book also points us to a field we sometimes forget—the neglected children of our neighborhood and land, whose families are not Christian, who have no contact with a church, and who too often are not welcomed by the church because their manners are bad or because their religious illiteracy upsets our usual church school program. We are reminded that Jesus showed us God's concern for these children, as well as for our more favored boys and girls.

This is not intended as a book about methods of teaching. Of course we cannot separate procedures from purpose or content, and so we find a number of suggestions as to ways of approaching subjects. However, it is primarily a much-needed book about children and their faith.

The author is well qualified to discuss this subject. She holds a Ph.D. from Yale Divinity School, and she is Director of Children's Work for the International Council of Religious Education.

Baptist Leader

Missionary Education: An Imperative

(Concluded from page 24)

those experiences for boys and girls which will help them to grow in their knowledge of God as the Father of all peoples, to develop a Christlike concern for people of every class, race and nation, to have an intelligent knowledge of how and where their church is serving at home and abroad, and to participate heartily in all types of service that will enlarge this fellowship of Christian brotherhood.

When we see a vision of the task of missionary education our first reaction is to ask how such a program can be accomplished. Let us examine the ways in which we learn. There are more technical terms for simple learning processes, but shall we say that children learn by hearing, seeing, feeling, smelling and speaking? In other words, we learn through the intelligent and continual use of our five senses.

A well-known professor of philosophy says we learn 90 per cent through doing, 50 per cent through seeing, and 25 per cent through hearing. If *all* of our missionary education is given through one of these channels to the exclusion of the others, our children suffer from an incomplete program.

We believe that a complete program of missionary education includes all of these methods of learning. Pictures, stories, maps, dramatization and games, may be used to help to achieve the objectives of missionary education. As these materials are interpreted and become a part of the life and thinking of the group, activities will develop in the form of charts, records, posters, simple dramatizations, picture maps, exhibits and service activities.

Service projects are essential in the missionary education of children. It is unfair to arouse children to the needs of a situation without providing them with an outlet by which they can help to alleviate that need. These activities should be varied. Giving is one form of service. There are many other ways through which children may express concern for, and friendliness to, boys and girls of other groups. Such activities might include inviting a group representing a different culture in for a program or party, making useful articles for another group, and providing materials and equipment needed to enrich the service of a mission school at home or abroad.

This service ideal indicates a two-way relationship. One group should not do all the sending and another all the receiving. Rather there should be a

feeling of friendliness developed between the two groups, and each should find opportunity to share with the other. It is only as our children practice Christian brotherhood through the actual participation in a real situation, that they make the ideal a part of their everyday living and thinking. Children learn by doing.

Missionary education is meaningful when it develops in children a desire for fellowship with others in the group and with other groups. In so far as possible, the boys and girls should share in the work of the class, should help to plan activities for their group and with other groups. Such fellowship activities are a part of the growing experience of each child as he begins to think of that wider circle of boys and girls of which he is a member.

Worship is at the center of all our thinking in missionary education. Through worship boys and girls come to believe that God loves all peoples alike. Through worship their love toward God is stimulated so that they wish to carry the story of his love and grace through Jesus Christ to the uttermost parts of the world. As leaders gather material for worship, care should be taken to select Scripture, stories, poems and hymns that are within children's experience and that develop Christian attitudes toward the people of all races and nationalities.

If we can carry out this program of missionary education with today's children we may dare to hope that we may reach the high goal set forth in the familiar poem written by John A. Symonds:

These things shall be, a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

There shall be a loftier race if we can fill the hearts of our boys and girls with the love of God and a Christian concern for the peoples of our world. The church, with all its heritage for Christian witnessing and teaching, has a unique opportunity to educate boys and girls to become workers together with God and with each other for the building of a mighty and effective fellowship of world Christians.



Treasures

By Grace Noll Crowell

I went into the woods today
To see what I could see.
I took no basket in my hand
To carry back with me
The lovely things I knew were there,
For who can seize and hold
The swaying shadow of a tree,
The sunlight's spotted gold?
And who can gather in his hand
The soft warm wind, or stay
The flash of any bird's swift wings,
Or hold the brook's bright spray?
I took no basket, yet I bore
So many things away.

Stories Behind the News About Missionaries

(Concluded from page 25)

Leaders who are looking for visual materials will find the decorative wall map, "Makers of the U. S. A." informative and suggestive. The map, printed on heavy paper, is in three colors. It gives pictorial information concerning the different racial stocks that have gone into the making of this country and it also places certain of those groups geographically. (Size 34½ by 22½ inches. Price 25 cents.)

For leaders who are concerned with study groups for parents, the pamphlets, *Children of the Church in Wartime*, by Mildred Widber, and *Creating Friendly Attitudes Through the Home*, by Grace W. McGavran, should prove useful. The first is a discussion of wartime problems, community friendliness, peace, and world brotherhood faced by leaders of children from three to fourteen years of age. The second contains a series of stories on discrimination, prejudice, helpfulness, and questions for discussion.

The reading of one or more of the adult books on the home theme will give the leader of children a richer background from which to teach. *Strangers No Longer*, by Annie B. Kerr; *We Who Are America*, by Kenneth D. Miller; and *Together We Build America*, by John R. Scotford, are recommended as supplementary reading.

Music in the Nursery Department

Mrs. J. E. CARLSON

PART I

OUR Nursery Department recently had a very interesting experience with music. Our organist came to the door one morning in search of a piano in an unoccupied room where he and the contralto soloist could practice for the church service. She told him that although our room was occupied, she thought that he might use it. Then turning to the children she said, "How would you like to have Mrs. Blank sing to us?" A few children responded, but most of them went on with their activities. At the first notes of the piano, some children left their play to come and sit or stand quietly listening. As the full, rich tones of the contralto voice filled the room, others came, and before the song was finished, that glorious golden voice had called almost every child from his task. Most of the children had gathered about the teacher as she sat in a low chair, and when the song was ended, she said very quietly, "Would you like to sing to Mrs. Blank?" and at their nodded assent, we all sang, "We are glad for music; We are glad for music. Thank you, God." Louise E. de Rusette says, "The outstanding aim of music should be to create happiness. At first this happiness is not so much enjoyment as a sense of well-being, or contentment."¹ Our experience certainly had provided that.

Since singing enriches life, providing both the singer and the listener with happiness, the Nursery Department should help children to begin to acquire singing ability. The first step in acquiring this ability is for the teacher or some adult to sing to the children. When little children sing themselves they do not listen to both the tune and the words. Usually their whole interest is centered in the words. The more singing they hear, the more they unconsciously assimilate the melody. Many three-year-olds do not try to sing with the teachers, or with others of the group, but as they approach four, more of them join the teacher as she sings the songs that have grown familiar. Thus a beginning is made in acquiring an ability that will enrich all of life.

The ability to sing also provides the child with another medium for self-expression. Children experiment with materials until they acquire a certain amount of skill and then they use the clay or crayons or paint to say what they want to say. So, a child may express his own personality, or express a mood by singing a song he has learned, or by creating one of his own. Children like to experiment with melody, and they very often make up songs. Such bits of creative expression usually grow out of some dramatic experience like the Christmas festival, a frolic in the snow, a birthday celebration, or a family pic-

nic. Occasionally such contributions are worthy of being preserved and added to the repertoire of church school music for future use.

Music may be used to set a mood. In our Nursery Department, where the expanded session is used, a rest period is scheduled for about the middle of the morning. Often a mood of relaxation and quietness may be set by a few bars of quiet piano music, to counteract the tension of overstimulation resulting from unaccustomed association in a group. More often the piano is not used at all, but a teacher will sing softly some lullaby, or some other song with a quieting, soothing effect.

The potency of music in setting the mood of the group was graphically brought to us not long ago, when it came time for our light lunch after the rest period. We had been giving the children a small glass of milk, but had decided to change to fruit juice. On seeing the fruit juice when he had expected milk, one small boy stated emphatically that he would not drink it. At his statement, several children looked at the orange juice a bit dubiously. For some time we have been using some of the folk tunes, for their rhythm is such that most any words can be set to them, so a teacher began to sing to the tune of "The Bear Went over the Mountain," these words: "There's nothing so good as orange juice; There's nothing so good as some orange juice; There's nothing so good as orange juice, Which we will drink today." One little girl said, "I have orange juice at home." The lilt of the tune, and the apparent logic of the words seemed to change the little fellow's mind, for without another word, he and the other children picked up their glasses and drank the juice.

Music also may be used to express the mood. Perhaps a group of children are busily engaged in the household corner of the nursery classroom. One may be setting the table. Another may be cooking at the stove, and a third may be carefully tending the dolls. She tucks a doll into the cradle, and she sings as she rocks it to and fro. Or a child may line up the chairs, one after another to make a train, singing over and over as he does, "Ding Dong, Ding Dong." Or another may build a church of blocks, as one little boy did recently, lining up spools for people, singing softly to himself as he carefully placed one spool after another, "Daddy goes to church;

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Promotion Day

By ESTHER FREIVOGEL

This request often comes to us from leaders of Beginner Departments: "Please tell us where we can get some good Promotion Day Programs." Our reply never varies: "There are no good printed programs. Many excellent things have been done by teachers of beginners in connection with promotion time. But the 'program' for the day could not be lifted out as a whole and duplicated in another school. Everything that was done was an outgrowth of the experiences of the children on preceding Sundays." Instead of asking for Promotion Day programs teachers should ask: "What can we do to make Promotion Day a meaningful experience for our children?"

A Meaningful Experience for Beginners

What do we want our children to gain through the promotion experience? The following values come to mind. You may think of others.

Joy and pride in "growing up." It is not uncommon for a four- or five-year-old child to say, "I'm big! I can do it myself." You catch in his tone a feeling of pride and a newly discovered sense of independence. This is as it should be. We are concerned about the child who lacks this, who clings to his mother or at promotion time to the beginner teacher. We are even more concerned about the teacher who awakens such a feeling in her pupils and remarks with pride, "My children never want to be promoted. They would rather stay with me in the Beginner Department." A teacher whose children express this feeling has failed; she has failed to awaken in them a sense of joy and pride in "growing up."

Better understanding of the meaning of growth. To young children "growing up" means getting bigger physically. Their understanding of growth should be broadened to include a willingness and an ability to do things for oneself, to help others, to play with children in kind and friendly ways, and to speak kindly; it should include also growth in knowledge—knowledge of God, Jesus, God's world and his people.

A sense of belonging to the church as a whole. To the child whose experience is limited to the Beginner Department, his department is the church. The promotion experience should help him to realize that his church is made up of many groups of people, big and little, and that he is a part of that whole church.

Growing ability to meet and to appreciate new friends. Under the guidance

of a wise teacher second-year beginners should look ahead with eagerness to entering the Primary Department and to being good friends to its boys and girls. This is in direct contrast to the attitude of the children whose teacher tries to bind their affections and loyalty to herself.

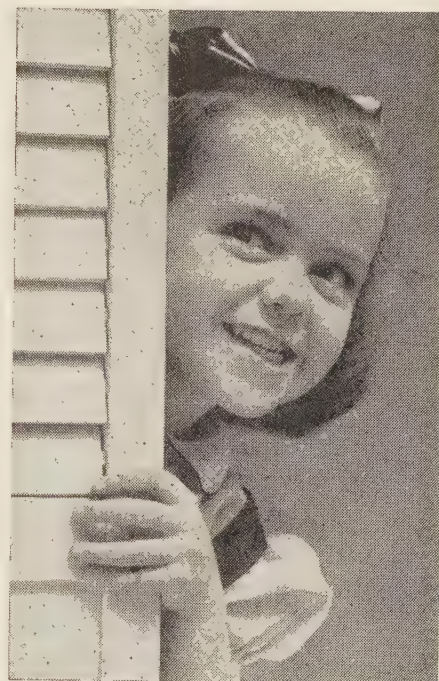
How Can We Do This?

How can we make the promotion experience a meaningful one? To achieve the above values the teacher must not wait until Promotion Day arrives. The children have to be made ready in thought and feeling on preceding Sundays. In fact, this "readiness" should be begun during the year through contacts with other departments of the church school, with the Primary Department in particular.

Conversation is an important means of achieving the desired values. It may begin naturally from observation on the growth of children who have been away during the summer. Some children are starting to school for the first time; their interest and attention can easily be turned to the subject of "growing up." Children's thinking should be guided through a consideration of questions such as these: "How do children grow? (They grow taller and heavier.) Do they grow in any other ways? I know a child who is not very tall, but he is growing to be a good helper. What can you do now that you could not do when you were babies? You are growing to be good helpers. What songs do you know that you did not know when you were babies? What stories do you know?" These questions provide excellent opportunities for recall of favorite stories and songs. They help children to realize that the things we know are also signs of growth.

Pictures are a very real aid in conversation. They catch the children's attention, hold their interest, and offer concrete suggestions of ways in which boys and girls can grow in independence, helpfulness, kindness and friendliness. Pictures of children helping at home and church, sharing toys, taking turns in play, showing kindness and love for others will be of value.

Through play, growth in the above ways can be made even more meaningful to young children. A game in which they must take turns may be played. Remind them before they start to play that when they were *younger* they all wanted to be *first*, but now that they are *growing up* they know it is right to *take turns*. Children may show in pantomime



H. Armstrong Roberts

things they can do to help at home and ways in which they can show friendliness to playmates. Those watching will try to guess what each child is doing.

An informal visit to the Primary Department will acquaint the children with the room, the teachers, and the children. If the beginners help to plan this visit, an eagerness to be promoted to that next higher department should be awakened. Plans must be made carefully and discussed in advance with the primary leader. The visit should be a pleasant experience, free from confusion, for confusion will make many children fear or dread being promoted. Taking along a "surprise" for the primary children is an aid. This may be a copy of a favorite picture, a picture portraying a favorite story, a book of favorite songs clipped from the children's story-papers, or the like. Sharing with the Primary Department should give the older beginners a feeling of "belonging."

Observing the Day

Some schools observe Promotion Day in a general service for all departments. This has its values. It helps children to realize that they are a part of the church school, not only of one department. If the program is of the right character, it gives parents some idea of the unity of purpose of the whole school. When plans are being made for this service, the leader of beginners should insist upon two things: first, that her children remain for only a part of the service; second, that their contribution to the service be an informal sharing of some song, story, or dramatic play which

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Primary Worship Suggestions

Thanking God For School Days

September days usually mean school days for primary boys and girls. In our worship this month we will try to relate the experiences children are having at school with feelings of gratitude to God.

School experiences of the children may be compared with those of the boy Jesus, and the Bible will be referred to frequently for guidance in living happily at school, or as the textbook that Jesus used as a boy. Of course this refers only to the Old Testament. Bible verses are suggested for each session, although other appropriate verses with which the children are acquainted may be used. The picture, *Boy Jesus Studying the Law in the Synagogue*, by Wyeth, is especially appropriate for Session One. Consult a public school teacher for books and music referred to in Sessions Three and Four.

I. We Thank God for Schools

PREPARATION: Find and mount attractively pictures of children going to school. If possible get a picture of a school to which some of the children go. A snapshot may be mounted and displayed with the other pictures. For the worship center today mount a picture of the boy Jesus at school. Before the picture place an open Bible. Autumn flowers or leaves may be arranged loosely on the table around the Bible or the picture.

MUSIC AND PICTURE STUDY: While the pianist plays "When Jesus Was a Little Lad," ask the children to study the pictures that remind them of school days and to compare their school with the one that Jesus attended.

CONVERSATION: The pictures should suggest conversation about school buildings and equipment, teachers, books and experiences connected with school life. Use the worship picture to compare the experiences of the children with those of the boy Jesus.

SONG: "When Jesus Was a Little Lad"¹

STORY: "A Boy Who Thought He Was Tired of School"

"Oh, dear! I wish I never had to go to school any more," sighed Howard.

"Why, son," said his mother, "I thought you liked school."

"Well, I do like some things about it—the boys and our games, and the special parties and such," admitted the lad,

By
MARY
GRACE
MARTIN

"but I don't like sitting on those hard seats all day and then coming home with a lot of lessons to do."

"As to the seats," laughed Mother, "would you prefer to sit on the ground with no support even to rest your back?"

"Who ever heard of a school like that?" Howard was sure his mother was teasing him.

"I have," Mother explained. "You brought a picture from church school several weeks ago showing a group of boys sitting on a floor listening to a rabbi or teacher. You said that was the way Jesus went to school."

"I forgot that," confessed Howard, "but there are no schools like that today."

"I'm not so sure," continued the mother. "Didn't we see some pictures in our missionary magazine not long ago where some children in Africa were seated just that way, and it was called a class of the school?"

Howard recalled, and felt that the new adjustable seats of his schoolroom were to be preferred to sitting on the ground with legs crossed for a whole hour or more. It wasn't the seats after all that he disliked.

But he continued, "Jesus didn't have a lot of lessons to do."

"Probably not lessons like yours," the mother agreed. "I don't imagine he ever carried home any books like yours, or lead pencils, or erasers, or tablets. You see paper, or parchment, was very scarce at that time, and books were not printed and bound like yours. Books were on long scrolls and written by hand. In fact, perhaps, the only books Jesus had access to were those of the older part of our Bible which we call the Old Testament."

Howard gave a little gasp as he thought of the many things in the Old Testament that he could not understand when he heard them read at church.

"That would be a pretty strange school-book," he said.

"And as for the lessons," continued Howard's mother, "I'm sure there were many of them, much more difficult than yours, for when Jesus was only twelve years old he could talk with very learned men about those books he had studied. You see he was very eager to learn, and I think he grew in wisdom because he loved to study."

Howard began to untie the strap that held his books.

"Now of course, if you don't want to grow in wisdom or learn to read books and newspapers, and write letters, and manage your own business affairs when you are a man, I presume you wouldn't need to go to school at all. Perhaps you could make a living mowing lawns for people as you are learning to do now, but other people would need to read the newspapers to you to tell you what was going on in the world, and to tend to your business affairs for you, and you would still be practically a little boy in your thinking. You see, schools are to help people to become what they want to be."

Howard was silent for a few moments as he thought how strange it would be to be a man who could not read or write.

"I guess I was joking, Mother," he said at length.

That evening as Howard knelt beside his bed, you might have been surprised to have heard him say, "Thank you, dear God, for our school and our teachers, and help us to do our lessons even when they seem hard." But his mother wasn't surprised. She knew that he, too, wanted to learn.

—M. G. M. From *The Evangelical Children's Worker*. Used by permission.

PRAYER SONG: "We Thank Thee, Father, for Our School"²

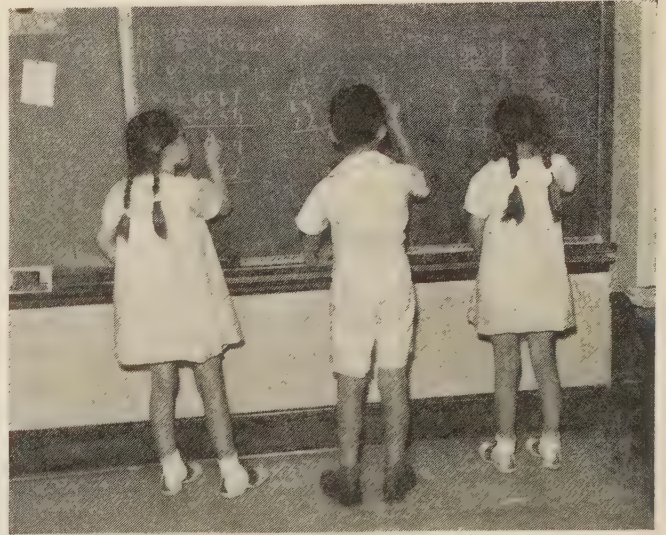


Illustration Service

2. We Thank God for Teachers

PREPARATION: Add to the collection of pictures suggesting school life any new ones that you may find. For the worship center picture, use a picture of Jesus teaching from a hillside or from a boat.

QUIET MUSIC: Ask the children to think about the people who are needed to carry on their school and what each one does. The pianist may play, "Jesus, Our Teacher and Master."²

CONVERSATION: List on a blackboard or on a large piece of paper under the title "Our School Helpers" the suggestions of the children. Talk about the duties of each in relation to the school. The list should include teachers, principal, superintendent and members of the school board whom some children may know, the school doctor or nurse, the janitor and others. Bring out the thought that schools need many helpers, especially teachers.

PICTURE STUDY: Talk about the picture in the worship center. Speak of Jesus as the Great Teacher. Before he became the Great Teacher, he spent many hours in the synagogue school at Nazareth when he was a boy.

SONG: "Jesus, Our Teacher and Master"²

BIBLE VERSES JESUS LEARNED AT SCHOOL: Deuteronomy 6: 4-5, 18; Exodus 20: 12; Psalm 107: 1

BIBLE VERSES FROM THE GREAT TEACHER: John 15: 14; Matthew 7: 12; 5: 9; other familiar verses

SONG: "O Teachers Dear, You Help Us So"¹

PRAYER: Guide the group to thank God silently for the teachers and friends who help them at school, and then for Jesus, the Great Teacher who helps us all the time.

SONG: "We Thank Thee, Father, for Our School"¹

3. We Thank God for Books

PREPARATION: Secure from a public school teacher a number of books with which the children are familiar at school. Arrange these books around an open Bible on the worship table. A picture showing a Bible scroll would make a good picture for the worship screen. If no picture can be found, perhaps a scroll made by a junior can be borrowed from the Junior Department. On the browsing table, place a number of favorite children's books. These may be borrowed from your public library or from individuals.

QUIET MUSIC: "Jesus, Our Teacher and Master."² "While the music is being played, you may walk quietly past our worship center. Notice the books that you see there. With which ones are you acquainted? Which do you like? Why do you like them? As you take your

seats again, try to think what school would be like if you had no books to use."

SONG: "Jesus, Our Teacher and Master" (verses 1 and 2)

CONVERSATION: Talk about the books which the children recognized on the table. Try to learn why certain books are liked. Mention the purposes of the books. (To help us to learn to read, to spell correctly, to learn about our country or specific subjects.) Compare these books with the books Jesus used in the synagogue school. Refer to the pictures. Emphasize the fact that the words in the scroll books were written, not printed. Think of the laborious process of making a book in the days of Jesus. Compare this process with that of making schoolbooks today: (a) An author studies the needs of the children, then writes the stories or the text; (b) An artist illustrates the stories; (c) An editor reads, corrects, and arranges the materials for the printer; (d) The printer sets the type and prints the material on large pieces of paper; (e) A machine cuts and folds the paper into pages; (f) A binder binds the pages together; (g) A packer sends it by mail or express to a store or to the school principal, and so on. This shows that a book passes through many hands before we can enjoy reading it.

SING:

"God, our loving Father, I'm glad as I can be
For these busy people who work so hard for me."

—Adapted from "The Song of Friendly Helpers"

SOME VERSES FROM THE BOOK JESUS USED AT SCHOOL: Proverbs 19: 22; Ecclesiastes 9: 10; Isaiah 41: 6

POEM: "Gentle Child of Nazareth"⁴ (stanza 2)

A SONG ABOUT GOD'S GREAT TEXT-BOOK: "The Bible"²

Harold M. Lambert



SILENT PRAYER: Express thanks (1) for schoolbooks and the people who help to make them, and (2) for the Bible

SONG: "We Thank Thee, Father, for Our School"¹

RESPONSE: "Father, We Thank Thee"^{1,2}

BIBLE VERSES THAT HELP US TO HAVE HAPPY TIMES AT SCHOOL: Ecclesiastes 7: 9; John 15: 12; Ephesians 4: 25

SONG: "Home and School and Play"²

4. We Thank God for Happy Times at School

PREPARATION: Place around the room pictures that suggest happy experiences that children associate with school life. These may include pictures of children at play on the playground, examining nature subjects, singing, mailing valentines, or engaging in special parties and other activities. For the worship center, use a picture showing children going to school.

QUIET MUSIC: If you have access to a music book used at public school, ask the pianist to play several selections with which the children are acquainted. Guide the thinking by saying, "Not only do we study at school, but we have many kinds of happy times there. It seems that God has planned for us to meet many friends through school, and with them we enjoy many happy times. While Miss _____ plays for us, will you try to think of some happy times you have had or expect to have at school?"

CONVERSATION: Let the children report on some of the happy times they have had such as a Christmas party, a valentine box, a visit to a museum, a play that was produced, a music festival, games on the playground, and other experiences. Then continue, "At school we learn to know many friends and have great fun doing things together with them."

SONG: "Friends"²

LISTING THE FACTORS OF HAPPY TIMES: Consider on what happy times depend. The list may include: friends that play fairly and are unselfish; teachers or leaders that guide the group; strong bodies which permit us to run about, to use our hands to make or to hold things, minds with which to think and places in which to have the good times. Consider the relation of God to these things. "We often have happy times without thinking of God, but after all, God is the one who gives us friends and leaders and strong bodies and beautiful places where we can enjoy happy times. Shall we thank him for these things?"

PRAYER: Express gratitude for the happy experiences named.

¹ Primary Music and Worship.

² Worship and Conduct Songs.

³ When the Little Child Wants to Sing.

⁴ Song and Play for Children.

Junior Worship Suggestions

GROWING

By ELIZABETH F. TIBBALS



Doris Day

THIS MONTH finds juniors in school again. In spite of the sighs and protests we hear from some children, most of them enjoy school and really feel a happy excitement over beginning a new year in a new class.

The first Sunday in October brings the beginning of a new church school year. Whether juniors leave the department to become members of the Junior High group, or whether they move on to new classes as juniors, they should feel something of the thrill of promotion—of growing into ever larger and more interesting experiences. Perhaps we can help to make this season of new beginnings full of meaning, by guiding the juniors' thinking through their September worship services along the theme of "Growing." We will want them to recognize that the growth which is given special recognition at promotion time is a process that continues all year, and that they must do their part if they are to grow as fully and in as many ways as they should.

1. Growing in Stature

QUIET MUSIC: "The Lord Is in His Holy Temple"

CALL TO WORSHIP: "The Lord Is in His Holy Temple"

OPENING PRAYER: Our Father, we thank thee that thou art here with us. We thank thee that we can come to worship thee and to learn more about thy plans for us. Help us to think clearly and to be willing to try hard to do the

things that we know thou dost want us to do. Amen.

HYMN: "With Happy Voices Ringing"

OUR WORSHIP THOUGHTS: "This month we cannot help but think how we are growing. We go into new grades in school, we find that we have harder work to do, and perhaps we find that some of our clothes are too small for us.

"Growing is fun. All boys and girls like to feel themselves growing stronger and able to do new things; all of them like to think and plan what they will do when they grow up. But the growth of our bodies depends partly on what we do—the kind of food we eat, the amount of sleep we have, and the care we give them. But not only our bodies must be helped to grow if we are to be worthwhile, useful persons. Our minds and our spirits must grow, too.

"For this week and the next three weeks we will think about growing and our part in it: 'Growing as Jesus Grew,' 'Growing in Stature' (our bodies), 'Growing in Knowledge and Understanding' (our minds), and 'Growing in Spirit.'

"We know very little about Jesus' life as a boy in Nazareth, but two well-known verses tell us how he grew. Find Luke 2:40, 52 and we will read them together."

SCRIPTURE VERSES: Luke 2:40, 52 (unison)

HYMN: "Growing Like Jesus"

OFFERING SERVICE: (Dedication hymn, "All That We Have Is Thine")

SCRIPTURE: Luke 2:41-51

"This story which you have heard since you were in the Primary Department makes us know that Jesus' mind grew. He must have studied hard and thought a great deal about what he read and what the teachers in his school told him. If not, how could he have asked such important questions and given such good answers to the questions the Temple teachers asked him?

"We know that he grew in spirit, too, for he felt very close to God as he grew older, and he understood people so well and gave them such sympathy. Knowing a great deal was not enough. Jesus used his knowledge to help people and to make them happier."

HYMN: "Building"

CLOSING PRAYER

2. Growing in Stature

QUIET MUSIC: "Seek Ye the Lord While He May Be Found"

CALL TO WORSHIP:

O come, let us worship and bow down;
Let us kneel before the Lord our Maker.

—Ps. 95:6

HYMN: "Building"

SCRIPTURE: Psalm 92:1-5, 12-13

PRAYER: Thanks for strong, healthy bodies and the power to grow and to do new things. Prayer for help in growing to be more like Jesus.

RESPONSE: "Hear Our Prayer, O Lord"

DISCUSSION: "Can you think of any stories from the Bible that tell us how people grew?" The juniors probably will mention the story of the boy Jesus, recalled last week. Lead them to recall also such stories as Daniel choosing to eat wholesome food, Samuel serving in the Temple, David defending the sheep.

"What are the things we can do to help our bodies to grow as they should?" Juniors have learned health rules in public school, and will readily mention rest, good food and exercise in the fresh air.

"As we grow larger and stronger we can do more work and people expect more of us. This year many juniors have worked hard on farms in our country, to help produce food that is needed. They have picked berries and fruit. They have made their 'growing' count in many ways. Are you doing your share?"

HYMN: "Best of All the Things We Do"

OFFERING SERVICE

CLOSING PRAYER

RESPONSE: "Keep Me, Lord"

3. Growing in Wisdom and Understanding

QUIET MUSIC: "Sabbath Prayer"

OPENING PRAYER: In these quiet moments at the beginning of our meeting we feel very near thee, our Father. We are glad that we can come here to worship and to learn more how thou wouldst have us live.

We thank thee for our bodies and for the power to grow and to do more new things each year. We thank thee for minds with which to think. Help us today to find out how we can help our minds to grow, too, and how we can grow in wisdom as Jesus did. In his spirit we pray. Amen.

RESPONSE: "Hear Our Prayer, O Lord"

HYMN: "O Master Workman of the Race"

TALK: "Last week we talked of how our bodies grow and what we can do to help them to grow as they should. This was growing 'in stature,' as the Bible verse about the boy Jesus says. But Jesus also grew 'in wisdom.' He studied hard in the synagogue school. He must have learned to repeat long sections of the Bible, for when he became a teacher he quoted them often. But he also learned something else that was very

important. He learned what the Bible teachings meant and how they could help people to live as they should. He grew to understand people.

"Can we help our minds to grow in any way?" Guide the juniors to think of Bible study, studying school lessons, music lessons, reading and the like as ways to grow "in wisdom." "How can we learn to understand and help other people as Jesus did?" The juniors can be led to recognize that thinking how they would feel in the place of another—practicing the Golden Rule—will help.

WHAT THE BIBLE SAYS: Ps. 119: 33-34; 2 Tim. 2: 15; Phil. 4: 8-9; James 1: 22a

HYMN: "Building"

POEM: "Dear Lord, We Give Our Youth to Thee"

OFFERING

HYMN: "I Would Be True"

CLOSING PRAYER AND RESPONSE

4. Growing in Spirit

MUSIC: "The Lord Is Ever Near"

OPENING SCRIPTURE: God is a Spirit: and they that worship him must worship in spirit and truth.—John 4: 24

HYMN: "All That's Good, and Great, and True"

PRAYER: Our Father we thank thee that thou dost provide for all our needs in the way thou hast planned life on the earth. We thank thee that we can grow and learn and come nearer thee as we try to grow more like Jesus. Help us to do our part in making the greatest possible growth. Help us to understand what it means to grow in spirit and to do what we can to help this process of growth also. Amen.

RESPONSE: "Hear Our Prayer, O Lord"

OFFERING: Using for the dedication hymn, "All That We Have Is Thine"

HYMN: "O Master of the Loving Heart"

SCRIPTURE: Galatians 5: 22-23, 25

TALK: "In this letter to the Galatians Paul tells his readers to live by the Spirit of God and to show in their own lives the qualities that come from such a way of living. The 'fruit of the Spirit' he calls these characteristics of which we read in the Scripture verses. The things he lists here give us a goal toward which we should try to help our spirits to grow.

"We too, should grow in love, in joy, in peace with our friends, in long suffering (or forgiveness), in kindness, goodness, faithfulness and self-control.

"Several things will help us to grow in spirit until we are that kind of person: reading and studying and thinking about Jesus, who lived that way and showed those characteristics in his life; worshipping each day alone and each week in church with others; trying hard to remember to do things each day as Jesus



would do them, and asking God's help in living this way.

"The more we read the Bible and think about these fine qualities of living, the more we come to show them in our own lives."

(It may be helpful to call the juniors' attention to the articles in *Juniors* each week, called "Thinking of God," and to mention and have copies available of the booklet "Thoughts of God for Boys and Girls in Summer Time." This booklet is fifteen cents a copy and may be ordered from the Connecticut Council of Churches and Religious Education, 18 Asylum Street, Hartford, Connecticut.)

HYMN: "Lord, I Want to Be a Christian"

CLOSING PRAYER: Our Father, help us to grow in body, strong and able to do more things than we could last year. May our minds grow and develop so that we can understand better and be more helpful to those about us. And may we grow in spirit until we feel thee very near and come to be more and more like Jesus, our Master. In his name we pray. Amen.

RESPONSE: "Keep Me, Lord"

Promotion Day

(Concluded from page 29)

has been a part of their regular Sunday sessions.

Other schools observe Promotion Day in the separate departments. The session of the Beginner Department should be characterized by informality and a joyous family feeling. Parents of the children who are being promoted may be invited to participate. There may be conversation, pictures, a story, play, and prayer centering in the thought of "growing up." If there is time, favorite stories and songs should be recalled. A part of the session may be used to complete gifts for the Primary Department and for incoming nursery children. When the time for promotion arrives, one of the teachers (and the parents) should accompany the children to their new room, or a primary teacher should come to welcome and receive them.

Music in the Nursery Department

(Concluded from page 28)

Mummy goes to church; Bobby goes to church."

Songs should be carefully selected for word content. The vocabulary of the nursery child is very limited, so, as with stories, the songs should be about the things with which he is familiar. They should be short and constructed in brief units, each containing a single idea. The language and grammatical construction should be as simple as possible. The use of repetition, refrain, enumeration and mimicry will enhance the enjoyment and make the learning easier. However, this child is building a vocabulary, and he adds to his vocabulary words from the songs he learns to sing. So, the songs should be simple, colorful and full of action. They should not be sentimental, or symbolic, and should not express adult emotions. Many songs for children express an emotion which an adult wishes a child to feel and not that which he really feels. The thought should be expressed simply, briefly, and poetically. "The words of a song, if separated from the music, should be worth using as a short poem, and consequently have literary value," says Miss Thorn.²

Only a few songs are needed for nursery children to sing. Some authorities say that from four to six tunes are all that should be attempted with nursery-age children. These are simple tunes, only a few bars in length, and have an easily carried melody. The group will sing the same songs over and over again. Repetition is necessary to learning, and small children welcome the familiar. Folk tunes are excellent in this regard, as the rhythm is usually such that many different words may be fitted to them as the occasion demands.

Music can be sociable in character. Singing gives a child an opportunity to share a pleasing experience with others. Singing with a group brings much satisfaction. National leaders, past and present, have recognized this value and have used group singing to promote a feeling of unity within the group. Lillian Fox, supervisor of elementary music education in the city schools of Pasadena, Calif., says, "Many problems in mental, physical, social and emotional adjustment may be solved almost miraculously through music, provided music opportunity in the classroom is rich enough to care for individual differences." In the church nursery, music will be an aid in beginning to acquire social and emotional ability.

¹ Music Under Eight, Louise E. de Rusette.

² Music for Young Children, Thorn.

Men of Courage¹

By MARGARET E. SHERWOOD

The Scope of the Unit

This unit will seek to give the juniors some knowledge and appreciation of a group of Old Testament characters about whom they have heard little. Many of the qualities of leadership shown by these men are needed in leaders today. The study will cover five meetings, and will center in a discovery of the prophets as men of courage. Those chosen for special attention are Amos, Daniel, Elijah, and Isaiah.

The Juniors and This Unit

Some of the juniors will have very little knowledge of the Bible and of Bible stories, while others may have a fair knowledge of them. Most of the children will have only vague ideas of what prophets really were like, and will not be clear about what constitutes real leadership and true courage. The leader should find out what the juniors in her group have studied about the prophets in their church school classes.

The Purpose of the Unit

The goals that we shall hope to achieve in the lives of the juniors are:

An increased knowledge of the content of the Bible

Recognition of the prophets as men of courageous leadership and heroic service

Recognition that one does not have to be famous or great in order to give brave service

A desire to develop in their own lives some of the qualities that made the prophets courageous leaders.

The Development of the Unit

The first session of this unit will introduce the group to the study, revealing their ideas about prophets, redefining them when necessary, and helping the juniors to connect certain books of the Bible with these leaders. At the close of the session the group may decide to divide into small work groups to meet separately during the work periods in the sessions to follow. Each group will study one of the prophets and plan some kind of report to be made to the entire group during the last session. The reports may be in the form of a brief dramatization, story, reports by individuals, a letter, or posters.

It will be of value if the adult counselor can secure other leaders to guide the separate groups through their work in the following sessions, but it will not be necessary unless the group is very

large. In some groups there may not be enough children to divide into sections. In such cases the entire group may study as many of the prophets as time allows, perhaps studying one each session until the last which could be used as a summary program.

All the material actually needed by the adult counselor is included here and in the story-paper, *Juniors*, but it will be of real value to her to study and become acquainted with some of the additional materials listed here.

Source Materials

Keystone Graded Courses

Abingdon Bible Commentary

One-Volume Bible Commentary. DUMMELOW

One-Volume Bible Dictionary. HASTINGS, SMITH, DAVIS, or Standard (Articles on Prophets: Elijah, Amos, Isaiah, Daniel)

Books for Browsing Table

Men Who Stood Alone, Mary Jenness
Kingdom Stories for Juniors, Elizabeth S. Whitehouse

Hebrew Life and Times, Harold B. Hunting

Session 1. September 5

WHO WERE THE PROPHETS?

Purpose

The purpose of this session is to discover the children's ideas about prophets, to redefine them, to connect certain books of the Bible with these leaders, and to make plans for study.

Planning for the Meeting

Before talking with the junior leader the adult counselor should read through the material given here and also that in the story-paper, *Juniors*. She should be ready to guide the junior leader in planning for the first session.

Bible Study and Discussion

The adult counselor should be responsible for guiding the juniors in their discovery of the books of the Bible called "The Prophets." The group may look in the table of contents to find the names of books about which they know very little, from Isaiah to the end of the Old Testament. Some juniors may be able to name the four "Major Prophets" and the twelve "Minor Prophets." Suggest that they find the books of Isaiah, Amos, Daniel and Ezekiel. Explain that these books were written by men

called prophets and draw out from the juniors their ideas of prophets. Write these ideas on the blackboard. Then ask the juniors who have prepared the reports, "Men Who Spoke for God," to tell the group what they have found out about prophets.

Planning for Our Study

After the reports have been given, help the juniors to decide on the best plan for their study. If you are to use the group plan help the children to divide themselves and select a leader for each group. Suggest that they gather as much information as possible about their own subject during the week, and that they bring any books they can find about the prophet they are studying.

Session Outline

QUIET MUSIC

HYMN: "Rejoice, Ye Pure in Heart"

SCRIPTURE: Psalm 27: 1-9, 14

INTRODUCTION TO THE STUDY: Junior leader

BIBLE STUDY: Guided by counselor

DISCUSSION: "What Is a Prophet?" (Guided by adult counselor)

REPORTS: "Men Who Spoke for God," "A School for Prophets," "What One Group of Juniors Decided" (Three juniors. See *Juniors* for August 29)

PLANNING FOR OUR STUDY

OFFERING

HYMN: "Dare to Be Brave"

CLOSING PRAYER: Junior leader

Session 2. September 12

PROPHETS AS MEN OF COURAGE

Purpose

In this session the juniors will begin their studies about the prophets. They will discuss the qualities of courageous leadership shown by these men and needed by boys and girls today. They will plan how they will proceed with the study and what sort of reports they will make in Session 4.

Planning for the Meeting

The adult counselor will have decided whether or not she will be able to have other leaders help by guiding the groups through their studies. If she has found persons to do this she will want to meet with them to make plans. They should guide the children, not dictate what they shall do. Their greatest helpfulness will be in helping the children to use the source materials to find the answers to the questions of the group. If the adult counselor is planning to guide the groups herself she will need to divide her time carefully; or if the juniors are to remain in one group she will plan to study fewer prophets.

¹ Prepared from outlines copyrighted by the International Council of Religious Education.

THE JUNIOR SOCIETY

The counselor should read carefully the suggestions for all the studies. At the close of the study period the groups may come together for a brief time of sharing, discussion and closing worship. Draw out the ideas of the group by asking such questions as the following:

What are the qualities we most admire in these great leaders? (Have each group report.)

Are these qualities ones that we should like to have?

Does the world need these qualities today?

What wrongs are there today that need to be made right?

Does God need people to stand up for him and to speak for him?

Will he help us always to show courage?

Session Outline

QUIET MUSIC

HYMN: "For the Beauty of the Earth"

INTRODUCTION TO THE SESSION: Junior leader

STUDY PERIOD

GROUP DISCUSSION: Guided by adult counselor

SCRIPTURE: 1 Kings 21:20; Amos 5:14-15, 24; Isaiah 2:2-4; Daniel 6:10 (or similar passages)

HYMN: "Dare to Be Brave"

OFFERING

CLOSING PRAYER: Junior leader

Session 3. September 19

GETTING ACQUAINTED WITH MEN OF COURAGE

Purpose

In this session, through further discoveries about the prophets, the juniors will enlarge their understanding and appreciation of what real courage means and how they may show courage. They also will work out the reports to be given at the final session next week.

Planning for the Meeting

A long work period will be necessary in this meeting in order for the groups to complete their work and plan for their part in the program at the next meeting. Next week the work period will come at the beginning of the meeting, but most of the plans should be completed today so that only the final preparation need be made next week.

You will want to be sure to find out exactly what each group has done and what each plans to contribute to next week's program.

Plan to use the story, "Making Your Coat of Mail" (see *Juniors* for September 12), to summarize the thinking of the group.

Session Outline

CALL TO WORSHIP

HYMN: "Holy, Holy Holy"

SCRIPTURE: Psalm 91

A PRAYER FOR COURAGE

POEM: "Old Testament Men"

PRAYER HYMN: "Father, Lead Me Day by Day"

OFFERING

GROUP STUDY: Guided by adult counselor

STORY: "Making Your Coat of Mail" (Adult Counselor)

HYMN: "True to the Trust"

CLOSING PRAYER: Adult counselor

Session 4. September 26

SHARING OUR DISCOVERIES ABOUT MEN OF COURAGE

Purpose

The purpose of this final session will be to complete the discoveries about men of courage and to provide an opportunity for the juniors to share their discoveries.

Planning for the Meeting

The experience of your juniors should have been greatly enriched by this study of the brave and courageous men of the past. Your enthusiasm will be contagious and the children will look forward eagerly to this time when they may share their discoveries. You will need to guide the junior leader in planning the program for this meeting. The plan printed here and in *Juniors* probably will have to be adapted to make use of the work done in the groups. The unit should close with a feeling of satisfaction in the minds of the juniors, no matter how many or how few of the prophets have been studied.

You should prepare to tell the story of the great painting of the prophets, by John Sargent. (See *Juniors* for September 19). A small reproduction of part of this is printed in *Juniors*. If you live near Boston, Mass., it would be worth while to take your group to see the original of this great painting on the walls of the Boston Public Library.

Session Outline

WORK PERIOD

CALL TO WORSHIP

HYMN: "This Is My Father's World"

REPORT: "Letters to Friends"

HYMN: "Dare to Be Brave"

REPORT: "The Shepherd Prophet"

HYMN: "I Would Be True"

REPORT: "Isaiah"

HYMN: "True to the Trust"

DRAMATIZATION: "The Story of Elijah"

HYMN: "Just As I Am, Thine Own to Be"

DISCUSSION: "What Makes Men

Courageous?" (Guided by adult counselor)

STORY: "The Frieze of the Prophets" (Adult counselor)

OFFERING

POEM: "Bravery"

PRAYER

CLOSING HYMN: "Now in the Days of Youth"

What About Stories?

(Concluded from page 21)

other plans for the session will be to decide how to introduce it, and how to follow it up. Will the discussion itself form an introduction, or are some words of yours needed? Will discussion be apt to come spontaneously afterward, or do you need to plan questions? Or should there be comments afterward at all? If the story is planned to give the children some information, we may want to suggest that as the story is told they should watch for certain facts or for the answers to certain questions.

Afterward, then, we will discuss the information or the answers. If the story is planned to help them to want to live in more Christian ways, perhaps the discussion of the group will form sufficient introduction, and some specially planned questions asked by the teacher will be needed afterward. If the story is told for the purpose of appreciation of the Bible or of people or of actions or of wonders, its effect may be spoiled by comments before or after it is told.

First, then, we will want to choose our story carefully. Second, we will want to decide what is the special contribution which it should make. Third, we will prepare the story carefully for telling. Fourth, we will make sure that it is an integral part of the session and is presented in the most telling way. Then there is a fifth part to this preparation, and that is—liking and living with children. Liking children—not only loving them in general, but knowing them well enough to be realistic about them and still like and enjoy them. Living with them—not necessarily in the same house, but being friends with them so that they will talk with us naturally and readily when we meet them accidentally or when we spend an afternoon with them. Only as we like and live with children can we enter with them into the world of stories and help them to attain the desirable results that may come from the experience.

NEXT MONTH watch for directions and photographs showing how to make magnetic puppets, articles on "The Weekday Church School" and "We Create a Song," the usual helps for each age group, and a Junior Society unit on "The Church and America's Peoples."

Young People's Leader



Wellesley College

Please Come to Order!

By LUCY MARY MALTBY

WHEN, at a meeting, one hears, "I move that . . ." or any one of the other phrases that come up so often in business meetings, one might call to mind something of the history of the principles of parliamentary practice. The old Roman code lurks in their ancient background. The British House of Parliament left its name upon these underlying principles in addition to modifying them. It has taken centuries to develop parliamentary procedure as we now know and practice it.

Parliamentary practice, a real part of the unwritten law of the land, relates to the government of assembled groups. Without definite procedure and systematized principles, confusion in assemblies results. The real purpose of parliamentary law aims to effect some degree of order and uniformity in carrying on business within organized groups.

Parliamentary practice commonly is used in two major types of meetings: first, for meetings called for some temporary purpose, such as a mass meeting to raise Red Cross funds; second, for meetings of clubs or professional associations or governing bodies, such as

boards of trustees that have a more or less permanent organization.

Usual procedure in a business meeting begins with the simple announcement of the presiding officer, "Will the meeting please come to order?"

Previously a committee or "the chair" (short for the chairman or presiding officer or president) has prepared the order of business. Sometimes the secretary prepares the order of business. Certain societies incorporate the order of business in their bylaws. This typical example of the order of business might be presented by the president upon opening the meeting.

YOUNG PEOPLE'S GROUP
Southold, Nebraska
Sept. 20, 1943 8 P.M.

1. Call to order and roll call (if desirable)
2. Reading and approval of minutes of previous meeting
3. Officers' reports
4. Committee reports
 - A. Standing committees
 - B. Special committees

5. Orders of the day
 - A. Election of new officers
 - B. Welcome to new members
6. Unfinished business carried over from previous meeting (list items)
7. New business started in this meeting (list items in so far as it is possible to anticipate them)
8. Adjournment

The use of the order of business saves time, gives a proper sequence to each topic and thus facilitates the transaction of business. It proves to be much easier, particularly for a beginner, to conduct a meeting if each member receives a typed or mimeographed copy of the order of business. For a suitable alternative, the order of business may be written on a blackboard plainly visible to all. At the very least, the presiding officer should have his own copy of the order of business so that no unforeseen excitement will upset him or cause the omission of important problems that should be discussed at the meeting. A typical meeting continues somewhat along this general order.

PRESIDENT: The secretary will please

Baptist Leader

YOUNG PEOPLE'S LEADER

read the minutes of the previous meeting."

SECRETARY: "Mr. President . . ."

The secretary then proceeds to read the minutes of the previous meeting.

PRESIDENT: "You have heard the minutes. Are there any corrections or additions to the minutes as read?"

MEMBER: "Mr. President, I noted a slight change. Possibly I am incorrect but I believe Miss Jane Sanderson, not Mr. Jeffrey Roberts, was to see about a new meeting place. I move that correction be made."

ANOTHER: "I second the motion."

PRESIDENT: "Those favoring the motion say 'Aye.'" (They vote.)

"Opposed, no. It is carried unanimously. Any further corrections? (Silence.) Then the minutes now stand approved. The next item is a report of the finance committee."

We may leave our business meeting in order to define a few terms generally used in parliamentary procedure!

The meeting. One gathering of the organization.

The house. Those members present.

The floor. Permission to speak. To obtain the floor a member must address the chair and be recognized by the chair before beginning to speak.

A resolution. Proposed action, often in the form of a conclusion. For instance, "I resolve that we accept Dr. Willard's offer to join with the Northampton group for our next meeting."

The minutes. A record of the meeting. They should be kept in a permanent form, preferably typewritten, as they constitute the legal record of the organization. Included in the minutes of each meeting should be the names of the organization, the place of meeting, the date, the person presiding, the members present (although in large gatherings this is not always possible), approval of previous minutes, reports of officers and committees, exact motions passed or lost, together with names of the makers, that is, the persons who made the motions, and the motion to adjourn. The minutes always should be signed by the secretary or, in his absence, by the secretary pro tem.

Pro tempore. For the time being, or appointed for the time being.

The motion. The particular business placed before the house, the question, upon which action is desired.

Introducing and passing a motion.

1. Introducing or offering the motion from the floor is its first step. A member says for example, "Mr. President, I move that fifteen dollars be allocated for the purchase of books on world peace." Another member simply says, "I second the motion."

2. Putting the motion before the meet-

ing for action forms the second step. The chairman says, "A motion has been made and seconded that fifteen dollars be allocated . . ." The chairman calls for a discussion.

3. Taking the vote provides the third step.

4. Last, the result of the vote must be announced by the chairman. This information always should be given clearly and distinctly.

Quorum. The number of members legally required to do business for the organization. This number should be stipulated in the bylaws.

Majority. The excess votes over the next highest ranking candidate.

Ex officio. "By virtue of office." If the constitution so states, the president would be an "ex officio" member of certain committees.

Voting. This may be carried on by:

1. Acclamation. The members say "Aye" if in favor, or "No" if opposed to the motion. The presiding officer should be careful to make the correct decision, for he usually rules as to whether or not the motion is carried.

2. By show of hands or by standing.

3. By written ballot. This usually proves to be preferable for elections or when emotions and feelings affect a question.

4. By calling the roll and voting when one's name is called.

Debate. Orderly discussion. This does not necessarily imply a controversy or a dispute. No one member may speak on the same question twice before all other members have had an opportunity to speak once.

Standing committee. A committee provided for in the constitution.

Special committee. A temporary committee appointed to do special work.

Committee of the whole. The entire club acts as a committee. Some other person than the regular presiding officer takes the chair.

Nominations. May be made:

1. By ballot.

2. By members from the floor.

3. By committee. A committee cannot of itself nominate the candidates; it submits its report to be accepted or rejected.

4. By petition, a formal written request that a member be placed in nomination. Several persons usually sign such a petition and present it at the election meeting.

Closing nominations. When all candidates whom the members wish have been nominated, a member makes a motion, "I move the nominations be closed." This seconded and, if passed, no further nominations can be made without a further motion to "reopen the nominations."

Lay on the table. To lay aside a question, possibly to obtain further information. Sometimes this "kills" a motion, as it may be left "tabled" indefinitely.

Take recess. Requested by members when the meeting has lasted so long that a recess seems desirable. The motion should include a definite time limit.

Adjourn. The motion to adjourn officially closes the meeting.

Club members have both rights and duties. A club member should recognize as his duty that he obtain the floor before speaking, that he abstain from all personalities in discussion and that he avoid disturbing the speakers. A member has the right to offer a motion or a resolution to the assembly and, at

(Please turn to page 44)

EVEN IN INFORMAL GROUPINGS, PARLIAMENTARY PROCEDURE IS OFTEN ADHERED TO

University of Oregon



YOUNG PEOPLE'S LEADER

SEPTEMBER Secure the new Adventure Packet for 1943-44 Lay plans for organizing the B.Y.F. (with age-group fellowships wherever there are sufficient young people) Make preparation to launch THE PLAN OF UNITED YOUTH ACTION FOR CHRIST	OCTOBER Oct. 1—Youth at Church Night Oct. 3—Launch the PLAN OF UNITED YOUTH ACTION FOR CHRIST Visit youth of constituency	NOVEMBER Emphasis upon "GROW in Personal Christian Living" Enlist young people in Bible study, prayer and worship Church Loyalty Crusade
DECEMBER Emphasis upon "GROW in Personal Christian Living" Dec. 5—Observe Fellowship Vesper Day Dec. 5—Participate in Sunday of Sacrifice	JANUARY Emphasis upon "HELP Others to Become Christians" Launch definite plans to enlist new young people (Co-operate in Printed Page Evangelism program) Observe "Youth Week"—(January 30-February 6)	FEBRUARY Emphasis upon "SERVE Through Missionary World Outreach" Observe Denominational Month Observe Race Relations Sunday—February 13 Plan a youth "adventure in friendship"
MARCH Emphasis upon "SERVE Through Missionary World Outreach" Plan for youth participation in Enlistment Week (March 5-12)	APRIL Emphasis upon "PRACTICE Christian Citizenship" Hold recognition service for new voters if not held in fall Study civic obligations and world peace	MAY Emphasis upon "DEVELOP Leadership" Observe Baptist Education Day—May 16 Participate in Christian Life Service Seminar
JUNE Emphasis upon "DEVELOP Leadership" Recognize high school and college graduates in the local church	JULY Emphasis upon "DEVELOP Leadership" Summer camps and assemblies	AUGUST Emphasis upon "DEVELOP Leadership" Summer camps and assemblies

1943-44 Activity Calendar

For the Baptist Youth Fellowship

WHAT are we going to do this year in our Baptist Youth Fellowship?"

Many youth groups are beginning to ask this question now that September has rolled around again. Take another look at this activity calendar. Doesn't it suggest some real possibilities for your group—a fall retreat, a kick-off banquet, a roundup of all young people in the community, and then some adventurous living in the service of Christ?

Such a chart purposes to lift up some of the more important activities of our denominational program that are common to every youth group. Our great objective as Christians is to spread the good news of Christ to our own community and to the whole world. We cannot be zealous for our Master if we neglect so great a trust. This calendar of activities has been prepared with this in mind—to train and guide young people for the important task of seeking and

saving those who are lost. Notice how the fivefold program of the Baptist Youth Fellowship is picked up in this calendar. Each month, after October, one of the objectives receives special emphasis. The activity calendar does not include everything that your group will desire to do this year. Perhaps many more projects, peculiar to your local situation, should be included in your calendar.

September is the month for planning the year's activities. In this connection the new Baptist Youth Fellowship Adventure Packet for 1943-44 is almost indispensable. In this packet will be found all the suggestions you will need for developing a well-rounded Christ-centered program for the year. A good start means half the race. Careful plans should be made during this month for launching the Baptist Youth Fellowship PLAN OF UNITED YOUTH ACTION FOR CHRIST.

The week of September 26 to October 2 has been set aside as Christian Education Week. Friday, October 1, of that week is Youth at Church Night. Here we can plan for a big kickoff banquet or party. Let the president explain briefly the purpose of the Fellowship, and ask someone else to outline by some such chart as the above the calendar of activities for the year. Make your first Sunday in October a big Youth Sunday in all of the youth departments.

It is suggested that we start early in October with our program to rally young people for Christ and his church. Have all the youth of your group returned after the summer vacation? If not, check up and find out where they are. Make a survey of the young people in your community. Get acquainted with the new young people who have moved in during the summer. Do they attend any church? Organize a calling campaign

How One Group Achieved The Baptist Youth Fellowship Goals

The Second of Two Articles on the Experience
of the Young People of the First Baptist Church
of Springfield, Massachusetts

By EMILE FAUBERT

to make personal contact with all who are prospects for your church. This program should be continued through the fall months until it is picked up again and given special emphasis in January.

In a world torn by war our missionary world outreach must again be a major concern. Youth is being called upon today by national leaders for military service in all parts of the world. From another direction comes the call of our Master asking Christian youth to follow him in the spirit of the cross and to help heal the wounds of the world. Our Baptist missionary program receives emphasis in this activity calendar during February and March. In December also we participate in the Sunday of Sacrifice when we as Baptists will contribute a million and a half dollars to our World Emergency Forward Fund. Since many young people are earning good salaries now, much of the responsibility for raising this fund will fall upon them. In February and March there are other opportunities to co-operate with our denomination in its missionary world outreach.

One change to be noticed this year is the Fellowship Vesper Day on December 5. Formerly this was known as World Wide Guild Vesper Day. Now that the World Wide Guild is part of the Baptist Youth Fellowship, all Baptist young people will have a part in this inspiring Fellowship vesper service. The theme is "Widening Circles of Fellowship."

In this activity calendar the major denominational emphases have been lifted up. This can serve as a guide for additional activities to be included. Every Baptist Youth Fellowship group should include at least these activities in its calendar this year in order to gain the most help from the larger program of our denomination. Local church events and projects should be added to the calendar. Adjustments of dates and plans may be made if necessary to meet local situations. The activity calendar thus becomes a useful tool in building and carrying through a well-rounded year's program of Christian activity.

READY SING!

A collection of favorite songs that everybody likes to sing is available in *Ready Sing!* in handy booklet form. Young people will enjoy such songs as "I've Been Working on the Railroad," "Keep Moving" and "Swing Low Sweet Chariot." Both words and music are included.

Published by Emerson Books, 251 West Nineteenth Street, New York, N. Y. 1943. 32 pages. Price, 15 cents, or 10 cents on orders of five or more.

WE DISCOVERED that it was not too difficult to put the Baptist Youth Fellowship into effect, especially after plans had been well laid in advance. The Fellowship offers a broad program, but it need not be too hard to achieve if the group and its leaders consider each goal as a block fitting into the total picture. Before discussing how we used the five goals last year from September to Christmas it might be advisable to present a brief outline of the groups participating in the Baptist Youth Fellowship of the First Baptist Church in Springfield, Mass.

Our Sunday evening groups meet at 6:15 for a joint fifteen-minute chapel service conducted by the young people, following which the three groups disperse to their individual meetings: a college and business-age group, a high school and a junior high school group. Three World Wide Guilds, one for each of the above age groups, hold monthly meetings. The youth council, which also meets monthly, includes the president and two representatives from each group; it serves as the central co-

ordinating body planning all joint activities. This body settles matters of policy and, in general, keeps things running smoothly. A member of this group plans the weekly chapel services in consultation with the youth director.

We also publish a Fellowship newspaper, now in its third year of publication. The youth council finances this paper and appoints the editor. Nine or ten young people from the various groups form the staff's reporters, typists and editor. The *Spy Glass* goes to press—the mimeograph—the third Tuesday of the month and is distributed on the fourth Sunday free of charge to all young people, junior high age and up. In addition a number of adults subscribe and we exchange copies with other churches so that we issue about one hundred fifty copies every month.

How do we finance the council? At the first meeting in the fall, we estimate the expenses for the coming year, basing the computation on the past year's figures and the current year's needs. Then we assess each society according to membership and thus secure enough money to support the council's expenses for the year ahead.

This article reports the activities and the program of the total Fellowship and not that of any particular group. In some instances reference will be made to a particular group, but only for the purpose of illustration.

The thirty-eight officers of these groups met for a retreat last fall for two days of intensive program planning for the individual groups as well as for our total Fellowship. Each group took over the five goals of the Fellowship and worked out activities to meet the objectives. The following outline briefly states the achievements over a three-month period.

Grow in Personal Christian Living

1. Some forty to fifty young people follow a plan of daily worship. A young lady in the high school group wrote a two-act playlet and directed its production. The presentation shows, by contrast, the benefits derived from the use of an inspirational booklet.

2. Members of the college-age group recognized new voters and reconsecrated
(Please turn to page 41)

BRAVE FLOWERS—THAT I COULD GALLANT
IT LIKE YOU,
AND BE AS LITTLE VAIN!
—Henry King, "A Contemplation upon Flowers"



Topics That Young People Need

By CLARENCE B. GILBERT

INTERESTING young people's meetings do not merely happen. They are the result of much thought and careful preparation on the part of the leaders. It requires more than a Sunday afternoon to get ready. Topics should be known well in advance of the meeting, and the leaders should be chosen at least a month in advance. Work on the topic should start two or three weeks beforehand. This Sunday evening session of the youth group is a very important meeting. It can either make or break the entire youth program of the church. Only carefully prepared meetings, presenting topics of vital concern to young people, will prompt them to come out Sunday after Sunday, month after month.

"How can we make our meetings more interesting and worth-while?" "Where can we find topics that our young people like that will really get us somewhere?" These questions are always being asked by young people.

The topic materials make a great contribution to the success of a meeting. They should be chosen with great care. It is not only necessary that they meet the interest of young people but that they also have a special mission to perform. The subject should be so vital to the young people that it will lead them to some definite action or give rise to some change in their lives. Such motivation best takes place when there is a well-thought-out series of topics having some relationship to one another.

Study the topics listed here for the fall and the winter quarters and notice how they have been planned to gear into the Baptist Youth Fellowship program and its five great objectives. Indeed the Baptist Youth Fellowship undergirds *Topic*, and *Topic* supports the Baptist Youth Fellowship program. The first two topics in October explain the meaning and the purpose and the program of the Baptist Youth Fellowship. The next five subjects deal with the five great objectives of the Baptist Youth Fellowship: GROW in Personal Christian Living, HELP Others to Become Christians, SERVE Through Missionary World Outreach, PRACTICE Christian Citizenship, DEVELOP Leadership. The fourth Sunday in every month features a missionary topic, telling in a thrilling way the story of world missions today. The Baptist Youth Fellowship believes in the importance and the value of the Sunday evening meeting and for this reason it has placed such a large emphasis on the topics.

Here, then, are some suggestions for meetings that are different and close to the life of youth: In October you will be interested in setting up some kind of campaign for getting new members into your Fellowship. During the summer a number of your members have moved away, some have gone into service, others have graduated from the youth department. On the other hand, young people have moved into your community looking for friendship and a church home. Why not have a topic on the theme "Preparing the Way for Christ" which affords opportunity to discuss practical plans and methods for reaching these young people for Christ and his church? Young people are always interested in increasing their members, in helping others to become Christians. A topic on this theme, if it is carefully prepared, will provide a lively discussion and lead to definite action toward youth evangelism.

Perhaps you would like a pageant some evening. The one written by Mrs. John Killian, "We Also Gave," is the story of the contributions that peoples

from many races and nations have made to America. One by one they cross the stage—Indian, Chinese, Hindu, Greek and French—dressed in their native costumes and carrying some wares from their home land. Each one tells in a few words what his country has contributed toward making America great. This pageant of timely interest, simple to produce, will help us to understand how great a debt we owe. Young people will come again to hear a program like this.

In these days of threats to our democracy when we read what is happening to Christian people and churches in Europe, the topic of religious liberty appeals to everyone. The topic on "The Cost of Religious Liberty" gives excellent help in facing our responsibility to practice Christian citizenship. A brief historical sketch could suggest the great struggle our forefathers made to establish freedom of religion, and the heroic part that Baptists took in the effort. Youth today stands at a peculiar point in history for preserving this freedom for generations to come. Youth has a sacred

Topics with Baptist Youth Fellowship Emphases

- Oct. 3—The Meaning of Fellowship. A topic emphasizing the Fellowship idea
- 10—United Youth at Work for Christ. Discussion of the Baptist Youth Fellowship fivefold program
- 17—What Is Your Purpose in Life? GROW in Personal Christian Living
- 24—Preparing the Way for Christ. HELP Others to Become Christians
- 31—The World Is Calling. SERVE Through Missionary World Outreach
- Nov. 7—The Cost of Religious Liberty. PRACTICE Christian Citizenship
- 14—Learning to Lead for Christ. DEVELOP Leadership.
- 21—Fellowship in Service. The Fellowship spirit working through the fivefold program
- 28—Designers of America. Home Missions
- Dec. 5—Power Through Personal Devotions. GROW—emphasis on personal devotions
- 12—Will Truth Make Us Free? GROW—emphasizing Bible study
- 19—The Cornerstone of Character. GROW—emphasizing Christian living
- 26—We Also Gave. A missionary theme
- Jan. 2—How Churches Began. Evangelism through the centuries
- 9—Making Christian Friends. Evangelistic methods for youth
- 16—Is Salvation Necessary Today? Evangelism—what do Christians believe?
- 23—My Church Goes to America's Peoples. Evangelization through missions
- 30—Youth and Adults, Inc. Sunday of Youth Week
- Feb. 6—Can We Be Christians in Wartime? SERVE—laying personal foundations for an enduring peace
- 13—America's No. 1 Race Problem. SERVE—Race Relations Sunday
- 20—What Can We Do About the Postwar World? SERVE—world peace
- 27—Democracy Is More Than a Word. SERVE—home missions
- Mar. 5—How Much Is Your Church Worth? Stewardship—First Sunday of Enlistment Week
- 12—Rich Young Rulers of Today. Stewardship—Second Sunday of Enlistment Week
- 19—Opportunities for Life Investment. Stewardship of life
- 26—The Good News and the Good Earth. Missionary theme

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obligation in this matter and it will not be an easy struggle. This is a wide-awake topic for Christian young people to think about.

There is also a deeper side of life that we shall desire to talk about in our Sunday evening meetings. We might call the topic "Power Through Personal Devotion." The youth of today are seeking that power which can come into their lives only through close companionship with God. The whole day becomes different when we walk with the Spirit of Christ in our lives. Youth seeks to know how to worship, how to use his Bible in daily devotions, how to let God speak to him through poetry, art, Nature and music. Whenever two or three Christian young people gather together they will be eager to hear a carefully prepared meeting on this theme so close to their private life.

Why continue telling about topics for Sunday evening meetings when those mentioned above, and many more, can be found in *Topic* quarterly—the magazine for young people's meetings. Each issue has thirteen carefully prepared topics on subjects of vital concern to young people. All have been written by leaders who work with youth and understand their interests and problems and deep needs. There is an ample treatment of each subject with questions for discussion and suggestions for the leader so that when thoughtfully studied and presented, an interesting and motivating meeting can be expected. A suggested worship program adapted to the subject accompanies each topic. These topics for Sunday evening meetings, listed on the opposite page, will appear in the next two issues of *Topic*.

■

How One Group Achieved the Baptist Youth Fellowship Goals

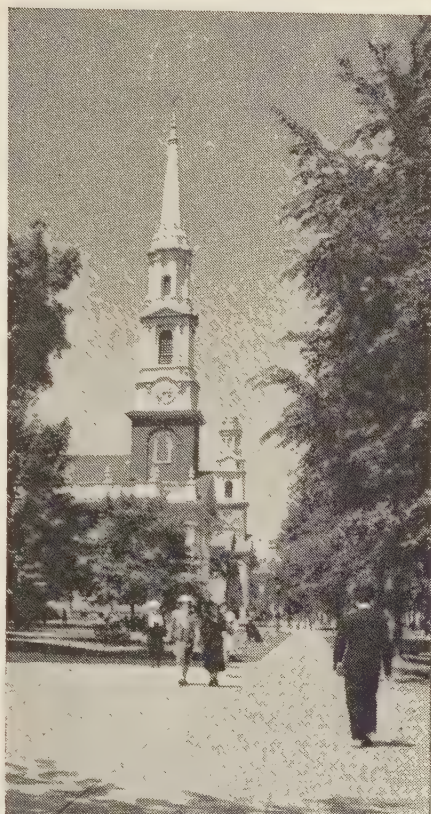
(Continued from page 39)

old voters at the Sunday evening meeting nearest the voting day. The group used the mimeographed guide distributed by Fellowship headquarters. It proved to be a very impressive service to which the members responded most favorably.

3. Studies and discussion in the various groups under this first goal of the Fellowship covered the topics, "What Makes for Christian Living?" "History of the Bible," "Why Observe the Lord's Supper?" and a Bible quiz.

Help Others to Become Christians

1. As one of our main purposes we aimed to keep in touch with all of our inactive people and to bring them back again. We also sought to interest new people who recently moved to our city for defense work. On the table in



Philip Gendreau, N. Y.

"I think it is the duty of every man to go to church. Frequently I have to listen to sermons that bore me. But the church has contributed so enormously to civilization, its service to society is so great, that irrespective of all other considerations I feel I ought to support it and to attend whenever I can."—THEODORE ROOSEVELT.

the nook near the chapel we place mimeographed visitors cards. On these, the newcomer indicates his name, age, address and interests. On the following Tuesday he receives a letter of welcome inviting him to become a regular attendant. During that same week, membership committee chairmen receive the names of the guests and send them Fellowship cards and monthly news letters.

Three times a year we hold an all-youth visitation that covers a two-day period. During this time one of the twenty visitors who participate in this project visits, telephones or writes to every young person listed on our files.

If we hear of a new Baptist family in the city, we send the names of the young people as well as any other necessary information to the membership chairmen of the groups concerned. We visit, call by telephone or write to these new people inviting them to meet with our young people and explaining our various interest groups.

This effort to enlarge the membership

of our groups proved to be quite successful. Many inactive members returned and over fifteen new people became members of one or more groups.

2. The church conducted a week of personal visitation in the month of November at which time a number of church folk called on prospective church members. Several young people took part in this project and as a result many young people were baptized.

3. At group meetings, for this goal, we covered the topics, "Responsibility of Church Membership," "Popularity" and "Let's Be Partners"—talks based on Baptist Youth Fellowship leaflets of the same name.

Serve Through Missionary World Outreach

1. All groups made a study of the Baptist denomination. Some of the groups devoted three meetings to this interesting topic whereas other groups used one evening. In some instances we used Elsie Kappen's booklet *Baptist Democracy Serves the World* in addition to other historical literature.

2. Two of our older groups held a series of meetings on the postwar world and reconstruction. These proved to be most popular and drew large numbers of young people. Fortunately, we secured excellent speakers from our city to address us on the various phases of this important topic. The talks concerned the place of and the changes to be expected in education, industry and religion in the postwar world. At the first meeting we introduced the theme and presented a large amount of reading material to the group; we devoted the last meeting to a summary of the series. All the groups thoroughly discussed the racial problem. An important study made in our city of the Negro problem appeared in booklet form. This served as the basis for much discussion in some of the groups. Negroes as individuals and as groups took part in meetings.

4. The World Emergency Fund provided us an opportunity to show our concern for service to other people. In October we devoted a chapel service to the W.E.F., at which our youth representative to the W.E.F. committee of the church took charge. She told us of the great need for the fund. At the close of the service those present filled out unsigned pledges—the money to be paid any time during the next six weeks. Members pledged \$72.75 at that service. On succeeding Sundays, three-minute reports at the chapel services encouraged the young people to redeem their pledges and to give even more, if possible. We used no high-pressure methods because we desired to have this come from the heart rather than through force. By De-

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cember the young people as individuals had contributed a total of \$205, an increase of \$132.25 over the original pledges.

Practice Christian Citizenship

1. At the retreat in the fall, all groups decided to assume some project of unselfish sacrifice for others. Some of these have been carried out whereas others remain to be completed.

One group planned an activity to help the children at the Shriner's Hospital located in the city.

Once a month, a different group takes its turn in spending a Sunday afternoon singing in the homes of our sick and shut-in members of the church. The young people stay only ten or fifteen minutes in each home, sing a few favorite hymns, read a poem and offer a few words of prayer.

Another group wrote to the proper authorities and secured a list of articles needed by the interned Japanese in the West. The young people plan to fill a large box to send to one of the camps.

Another group had planned a Christmas party for poor children in the city, but because of a scarlet fever epidemic, health officials asked that all parties for children be canceled. However, the group prepared and distributed large stockings filled with surprise packages, fruit and candy.

2. Each group writes to a number of young men now in the armed services. In addition, the members send packages of candy and cookies and also mail greeting cards on birthdays and holidays. All servicemen receive the *Spy Glass*.

Develop Leadership

1. Early in the Fall we started plans for the observance of Baptist Education Day, December 27. Beginning at three o'clock that Sunday afternoon and continuing until six o'clock, nineteen young people attended individual conferences with one of the two guidance experts. Fortunately, we secured the services of two psychologists from a near-by college. They spent about twenty minutes with each of these young people, discussing plans for further education or employment. We carried out follow-up work later in the year through aptitude tests and interviews. To an informal reception held for the two experts followed by a special chapel service, we invited a number of other youth groups. Dr. H. D. Spoerl, one of the advisers of the afternoon, spoke on "Training for Life Needs."

2. Over ninety young people participated actively in the youth week events that included two Sundays. On Girls' Sunday, the young women of the church took complete charge of both services held in the sanctuary. Three of our

own young women delivered messages and others assisted at the morning worship service. A well-known woman, a religious worker, addressed us in the evening and again, the young women participated. Young people assisted in the midweek service. Over one hundred members attended the annual Youth Week Banquet on Friday evening at which an interesting speaker talked to us. The group also presented an entertainment and a snow frolic. For closing day of the week, Boys' Sunday, the young men of the church took complete charge of the day's events; three of them spoke at the morning worship service.

Plans for this great annual event started in December and proceeded under the direction of the youth council. The youth week committee, which includes council members, numbered over twenty-five young people. We believe these youth weeks to be the best development projects we ever attempted in any one year, because so many young people participate and also because all plans and finances must be cared for by the young people themselves.

3. At meetings under this general area we used the topics, "Occupations" and "Why Go to College?"

This concludes the account of the achievements of our Fellowship during the first few months of this church year.

It might be appropriate here to report that we held a midyear retreat for the officers on a Sunday afternoon in January in order to help them complete plans for their future programs. The retreat started with a dinner at one o'clock following which we divided into separate groups for the rest of the afternoon. The meeting afforded the officers an opportunity to discover the places where the groups fell down during the fall and to plan a way to correct these mistakes and put things in good order for the rest of the year.

Following that afternoon retreat, we held a Baptist Youth Fellowship covenant meeting at our regular chapel service. The president of the youth council, the minister of the church and the youth director led the service. Each member received the B.Y.F. covenant card, "My Code of Personal Christian Living."

The church is a fellowship with responsibilities that must be discharged regularly. For one thing it must foster and build a neighborly spirit in the community because the neighborly spirit is the breath of life to democracy. Competition may be the life of trade, but co-operation is the way of true progress. Competition creates tensions; co-operation leads to understanding and mutual respect.—C. FRANKLIN WARD.

Three Lions



A Word to Junior High Superintendents and Leaders

By LUCILE DESJARDINS

DO YOU feel the need of new curriculum and program materials for your restless intermediates? Are you concerned about holding their interest, deepening their loyalty to the church and enlarging their sense of responsibility for its program? Then why not consider the possibility of introducing the new Judson Keystone Graded Junior High lessons into all the classes of your department this fall?

But, you may say, only the first quarter courses of the first year will be available in October. How will the older and more advanced pupils in the eighth- and the ninth-grade classes respond to the idea of studying the same courses the seventh-grade pupils are using? The answer to this question will depend largely upon the variations that are introduced into the plans for the class session by the teachers of these older groups and the special responsibilities in the departmental program that are allotted to these more advanced members of your department.

Certain advantages can be gained in using a group-graded plan by which each class in a department studies the same basic course during a quarter as do the other classes in a department. While the new junior high graded courses are getting under way you face a strategic time to explore some of these advantages and to test them out.

The first of these advantages is the possibility of unified worship correlated with the unit that classes are studying—something very difficult to accomplish when all three grades in a department study different courses as in the closely graded plan. But suppose you decide to use for October, November and December, Course VII, Part 1, *Jesus the Victor*, for all the classes of your department. Then all your groups will be studying the life of Christ at the same time. Then you will be able to plan a series of worship services centered in the general theme, "We Would See Jesus," using the hymn by this title (No. 53 in *Hymns for Creative Living*) for your theme hymn for the quarter. For worship services during the quarter you might have the following subjects:

First Sunday—"We Would See Jesus"

Second Sunday—In His Father's House

Third Sunday—"In All Points Tempted As We Are"

Fourth Sunday—"We Would Follow Jesus"

Fifth Sunday—Overcoming Sickness

Sixth Sunday—Overcoming Ignorance
Seventh Sunday—Overcoming Selfishness

Eighth Sunday—Thanksgiving for God's Best Gift

Ninth, Tenth, Eleventh and Twelfth Sundays—Christmas Themes

Thirteenth Sunday—A New Year's Theme

In arranging responsibility for developing and conducting these services there are several alternatives. You may decide to have your ninth-grade class or classes responsible for planning the services for October; your eighth-grade classes for November; and your seventh-grade classes for December. In one church the themes are chosen by the teachers for the quarter, while the classes decide on which services they will develop and conduct. Then one of the junior high girls who is especially artistic makes a poster listing the worship themes, the dates and the leaders. This poster is then hung on the bulletin board in the departmental room.

A second advantage in having all the classes of a department studying the same lessons at the same time is the opportunity afforded your department for all classes to share in one big project which might reach its culmination at the close of the quarter's work and might furnish a means of expressing to others some of the knowledge gained in the quarter's study. This may be in the form of an "open house" or a special evening program to which parents, adult members of the church school and congregation, or members of the Baptist Youth Fellowship may be invited as special guests. Looking forward to such a special occasion provides a form of motivation for study and work during the quarter, and the planning for it affords the groups helpful experience in co-operation.

If such a co-operative enterprise is to be undertaken by a department, each class should spend some time on the first Sunday of the quarter planning what its particular part in the total project will be so that they all can begin from the very first to work on it. The more ambitious projects should be in the hands of the ninth-grade classes. The simpler ones may be left for seventh-grade pupils. In connection with the course, *Jesus the Victor*, the following are possibilities:

Building a Palestinian Museum. Plans for this are outlined in Course VII,

Part 1. Especially adapted for seventh-grade groups.

An "Information, Please" Program on the Life of Christ.

A Newspaper (perhaps called *Capernaum News*). This would give news items such as might have appeared in a newspaper in Galilee or Judea telling about the deeds and the words of Jesus.

Dramatic Scenes from the Life of Jesus and His Followers. These might be worked out for radio programs.

Choral Reading of Selected Gospel Passages.

Showing Pictures from the Life of Jesus on a Screen. A program could be planned interspersing stereopticon slides with correlated Scripture passages, hymns and poems.

All of these separate projects undertaken by the different classes might then be brought together into an evening program or "open house" in which your department would present its study of the Life of Christ to its invited guests. The "newspaper" might be mimeographed and copies distributed to those present. The Palestinian Museum would be on display, and guides would explain about the various objects in it. The "Information, Please" program might draw in not only the members of the department but also the guests as participants. The dramatizations could be presented as a part of the evening's program. The stereopticon slides might be shown by a class and the story of Jesus' life told in connection with the pictures. The evening's program might be closed with a carefully planned worship service in which some of the great passages from the Gospels are recited by the choral reading group.

Perhaps you will say, "How can we find time for all the extra work such an ambitious program would involve? Our junior high pupils are scattered during the week and their time is largely taken up with public school and club activities. We are fortunate if we get them to church on Sunday."

If this is your problem, consult the adult sponsors of the evening society group in your church. Often those who have the responsibility of leadership for the junior high youth fellowship in its evening session on Sunday are at their wit's end trying to find the type of program that will really work for their weekly meeting. They doubt the wisdom of planning this evening session according to the pattern used for high school and older young people's groups. They have found these younger adolescents much more interested in activity than in discussion of abstract subjects about which they have little knowledge.

Some junior high leaders, aware of these difficulties, are beginning to set

up their evening society programs as "workshop" sessions in which projects are planned by the intermediates and worked out under adult guidance. Where the attendance is large enough to permit it, interest groups are formed, and the entire group is brought together for a short period of worship. This type of program may be correlated with the morning session of your church school if leaders work together. The evening session should by no means be a monotonous repetition of what goes on in the church school classes but should supplement it.

For example you might plan the following interest groups during the fall months:

- a) A museum group.
- b) A dramatic group.
- c) A choral-speaking group.
- d) A worship-planning group.

Each of these should concentrate on certain phases of the story of Christ's life. The actual work on these groups would be done during the evening session. The morning session's study of the course, *Jesus the Victor*, would furnish the background and the information needed for carrying out any of these projects.

With the adult leaders of the church school department and of the evening group working together with junior high boys and girls and all the work centering in the Gospel story of the Life of Jesus during these fall months definite progress in Christian knowledge should be made. Christ should be made very real to your pupils. Out of such a co-operative approach will come many valuable opportunities for vital Christian teaching.

Please Come to Order!

(Concluded from page 37)

the proper time, to explain or discuss that resolution, or any other matter that has been brought before the meeting; he has the right to exercise his own voting power.

Every officer and committee chairman should become well acquainted with his duties and privileges. He also should be familiar with the constitution and the bylaws of the organizations.

The president calls the meeting to order and presides impartially, taking care that everyone's rights are observed; he sustains orderly conduct; sees that motions are made properly and submitted to vote in an orderly way; he decides a tie and appoints committees in accordance with the constitution. His duty demands that he see that the minority groups receive the opportunity to present their viewpoints, and he

always calls for a negative vote even though it appears clear that the affirmative possesses a majority. Because the president serves as the executive officer of the group, he must see that the wishes of the organization are carried into effect.

The vice-president substitutes for the president in the absence of the president, or when the president vacates the chair to take part in the proceedings. A club having no vice-president may call on any club member to act in that capacity pro tem.

The secretary keeps a record of the proceedings of the organization, calls the roll and reads the minutes of the previous meeting. The secretary calls the meeting to order in the absence of the president, the vice-president and all others entitled to the chair. Also, he acts as chairman until a chairman pro tem can be elected, which should be immediately. The secretary takes charge of all correspondence and ordinarily sends out notices of the meetings. The secretary must keep copies of the constitution and the bylaws and should bring one copy of each to every business meeting.

The treasurer, responsible for all money matters, collects dues and pays bills. An accurate record of money received and paid out must be kept, and a report should be made at each business meeting. If a sizable amount of money must be handled, the treasurer should be bonded and his accounts checked by a certified public accountant.

To organize a new club someone takes the initiative. Usually, he consults with several of his friends and acquaintances who share his ideas as to the purpose and the desirability of the new organization. A meeting is called and someone, usually the one calling the meeting, takes the chair. However, he holds that position only until a temporary chairman and a secretary can be appointed. Then plans can be made for the formation of the club, the election of officers, the preparation of the constitution and the bylaws.

The person who seems to be the logical choice for president should not be made either chairman pro tem or chairman of the nominating committee, since that puts him in an embarrassing position and he may refuse the presidential office.

At any rate, regardless of rules, the successful club should set an example of good sportsmanship; for in a democratic country the majority rules—at least until the next election.

References

CUSHING, LUTHER S., AND LOWE, PAUL E., *Cushing's Manual of Parliamentary Practice*. David McKay Company. 75 cents.

HENRY, W. H. F., AND SEELEY, DR. LEVI, *How to Organize and How to Conduct a Meeting*. Noble and Noble. \$1.75.

JONES, O. GARFIELD, *Parliamentary Procedure at a Glance*. D. Appleton-Century. \$1.00.

LEIGH, ROBERT D., *Group Leadership*. W. W. Norton and Co., Inc. \$1.00.

ROBERT, GEN. HENRY M., *Parliamentary Practice*. D. Appleton-Century Co. \$1.75.

New Books

CHRIST AND CHRISTIAN EDUCATION

For a brief and comprehensive interpretation of what modern Christian education is seeking to accomplish, young people will find William Clayton Bower's little book, *Christ and Christian Education*, most satisfactory.

Mr. Bower traces Christian education through nineteen centuries, pointing out the changes in teaching and interpretation through the years. He especially emphasizes the simple teaching methods of Christ that are often overlooked. Clearly and concisely Mr. Bower outlines the functional concepts of Christian education in an effort to explain how Christianity aids in life situations.

One chapter deals with the use and the importance of the Bible today and offers help in understanding it against the old-world background. The final chapter presents timely information on the combined problems of "Religious Education and Public Education."

Abingdon-Cokesbury Press, New York, N. Y. 1943. 128 pages. Price, \$1.00.

PRAYERS FOR PRIVATE DEVOTIONS IN WARTIME

Prayers for Private Devotions in Wartime, prepared by Dean Willard L. Sperry of Harvard University, is a helpful guide for wartime living.

Dean Sperry has included prayers for our country, our men in service, war victims, the home and many others. The beautiful language and the simple dignity of the prayers are inspirational and uplifting.

Published by Harper & Brothers. 1943. 64 pages. Price, 75 cents.

USING MY BIBLE

Using My Bible, an elective unit for Intermediates, by Marian C. Armstrong and Lola Hazelwood, contains thirty-two pages packed with stimulating suggestions for informal group procedures in learning how to use the Bible in worship and in private devotions. Guidance is given both pupils and teachers in worship planning, story-telling, dramatization, preparing group reports, sharing group findings, and Bible drill.

A Back-to-school Party

By RUTH I. SIMON

Included in the pamphlet are: an arrangement of a psalm for choral reading, a Bible story retold, a Bible dramatization, interpretation of a hymn based on a psalm, and interesting information about the influence of the Bible on literature and about Bible lands today.

While this five-session unit is designed for short-term institutes, camps and assemblies, it might also be used for two-week vacation schools, weekday church school classes and evening society groups. It is a valuable new resource book for Intermediate leaders.

Abingdon-Cokesbury Press, New York, N. Y. 32 pages. 1943. Price, 20 cents.

GOD IN OUR PUBLIC SCHOOLS

W. S. Fleming presents the case for the inclusion of a religious program in our educational scheme in his book, *God in Our Public Schools*. Dr. Fleming believes that many children would be reached through the school that would probably not be reached by the churches alone. Therefore, he advocates the return of the Bible and nonsectarian religious instruction to all the public schools of our nation.

The book traces the history of public education to the present day. The author quotes people, customs, decisions and statutes on the subject and stresses the importance of his contention today.

For a comprehensive report on this modern controversy, Dr. Fleming's book is most satisfactory.

Published by the National Reform Association, 209 Ninth Street, Pittsburgh, Pa. 239 pages. Price, \$1.50.

PARTIES IN WARTIME

Complete details for plenty of parties are crammed into Mrs. Louise Price Bell's book *Parties in Wartime*. As the title suggests the book is keyed to wartime conditions necessitating the expenditure of only a minimum amount of time and money by the hostess.

Everything necessary for a successful party from invitations and contests to prizes and recipes is included. Many of the games are built around wartime themes. Some of them are practical, such as the patch party where the crowd has fun patching together, or the taffy party where everyone helps make the candy and pack boxes for soldier friends. The book also contains party plans for special occasions such as showers or holidays.

Published by Fleming H. Revell Company, 158 Fifth Avenue, New York, N. Y. 1943. 160 pages. Price, \$1.50.

Please order all your books from the nearest store of The American Baptist Publication Society.

GIVE your group the novel experience of enrolling in kindergarten and graduating from college, all in one evening!

Write the invitations on souvenir post cards that picture a local school building:

Enroll in the kindergarten at 8 o'clock, September ____.

High school graduation at 9 o'clock. Enter college at 9:15.

Receive your degree an hour later.

Graduation lunch following.

School house for the evening at ____

If you expect a large number of guests, appoint three persons to act as members of the school board as soon as the individuals begin to arrive. If only a few attend, appoint one to act as superintendent of schools. Be sure to select natural leaders who do not mind making speeches. Costumes, such as Prince Albert coats and canes and old-fashioned floor-length dresses contribute dignity to these important personages and add to the fun as well.

To begin the evening, present each guest with a stick of chewing gum, a toothpick and a small piece of cardboard. Explain that this is kindergarten equipment. Permit the kindergarten class to chew the gum for two minutes, then place it on the cardboard and, with the toothpick, model an animal. The superintendent of schools or board members then render decisions on the results of the test. Of course, a few fail. Those who do so, must wear dunce caps as they enter grade school.

This follows immediately. Here the game may be one in geography. To prepare for it, secure maps from the dime store, one for every three persons invited to the party. Mount the maps on light cardboard and cut them into many pieces. Give each person one piece as a starter, being certain that three pieces of each map are distributed. Pile the other pieces on a large table. Then the superintendent of schools takes charge and grades the groups on the speed and the accuracy with which they assemble the maps. When the maps are finished he should present gold stars to the winning group and, with great dignity, place dunce caps on the heads of those who finished last. These should be permitted to enter high school only upon a written promise that they will work diligently to improve their grades.

Now your guests, ready for high school, may be lined up for an old-fashioned

spelling bee. However, instead of words, use quiz questions. Books of these are available at any library, often such questions appear in newspapers and they always can be gleaned from radio programs. As a pupil misses a question he must be seated. When about half of the members of the group have failed and are seated, the superintendent of schools should interrupt and announce that those still standing may graduate and enter college.

For high school graduation there should be music, a march of the graduates and presentation of diplomas by the superintendent. Appropriate diplomas may be pencils, wrapped in white tissue paper and tied with a ribbon. Those who failed to qualify, should be spectators for the college course instead of taking part.

If you desire, this course may be one in chemistry. Small bottles that have been numbered and filled with vanilla, kerosene, lemon juice, carbolic acid, perfume, liniment and other liquids, may be passed among the students. They must identify the contents of each bottle by the smell and write the name on a slip of paper opposite the proper number.

A course in journalism might be preferred. Build your own newspaper asking one student to write the editorial, another a feature article, a third the society page and still another the comic strip. All sections of the newspaper must deal only with persons and events connected with the party. When the paper is finished it will add to the fun to read it out loud.

Still more fun for students and spectators might be a course in public speaking. Assign subjects such as "Why I Selected This College," "What I Expect from My College Education," "After College—What?" or "My Favorite College Course." Limit the speeches to two minutes. The school board or the superintendent of schools must pass on each applicant for the college diploma.

The college graduation may be as elaborate or as simple as desired. There may be musical selections, recitations and other entertainment. The superintendent presents each graduate with a diploma, a large stick of candy, wrapped with white paper and tied with white ribbon.

The lunch that follows should be served in paper sacks or lunch boxes, such as a child might carry to school. It should be a typical school lunch of sandwiches, cookies, an apple and an appropriate beverage.

Adult Leader

Advance the Spiritual Front

By HARRY C. MUNRO¹

WE SHALL BE DEFEATED on the spiritual front if our American churches do not speedily mobilize all their resources. This mobilization for advance on the spiritual front must be as rapid and as thoroughgoing as has been the mobilization for the military front.

Converting Our Production Lines

The conversion of industrial establishments from peacetime production of consumer goods to wartime production of military supplies has been little short of a miracle. But what about our moral and spiritual production lines?

If we are to meet the sinister enemy upon our spiritual frontier, we must have vastly increased supplies of good will, race appreciation and equality of treatment, national humility and penitence, forgiving and redemptive love, regard for human life and personality, and trust in the God of justice, mercy, and love. And these qualities are produced only by religion. If we are to produce them in sufficient quantity and of sufficiently high quality to check the anti-Christian emotions and practices spreading across American life these days, our spiritual production lines in home, church, and community must be converted to this end, and they must be greatly accelerated.

To be sure, the regular spiritual and educational ministries of the church must be continued, so as to give health and strength for the struggle; but evangelism, preaching, teaching, worship, and service now need to be geared to the production of certain "war necessities." That is to say, we must counteract hate, fear, blood lust, vengeance, race pride, and nationalism with the Spirit of Christ. In addition, in every church there must be widespread, thorough, and continuous study of the conditions on which a righteous and lasting peace can be made. If we are to qualify for a place of leadership in the postwar world, we must win this spiritual victory now.

And we must accelerate production. We've no time to lose. Class sessions should be longer and more frequent. The forty-minute week won't meet the demand. Since pleasure driving on Sun-

With half our population not even exposed to religious teaching, leaders of adults are summoned to mobilize all their manpower for spiritual advance

■

day is out, let's reclaim a larger part of His day for God. Let's organize special classes, vesper services, Sunday night schools in Christian living. "Business as usual" is out for the duration. Let's get in some overtime. It may be worth time and a half!

But half our population is not even exposed to religious teaching. How can we hold a spiritual front weakened by that kind of potential fifth column? We've got to enlist that other half. Home visitations, careful personalized follow-up, church and church school attendance campaigns, and co-operative, community-wide extension of Christian fellowship to surround every person—these are required measures, if we are to reach enough of our people with Christian teaching to advance our lines.

Mobilizing Our Man Power

Conscription and the growth of war industries have whisked us from vast unemployment to an acute man-power shortage. How about the church's man power? Its man-power needs have increased in proportion to its enlarged spiritual task. But a quarter of the church's membership has been uprooted by wartime services, and its ministry has been depleted by the chaplaincy needs of the armed forces. Large numbers of the church's dislocated membership are in temporary communities, as yet unchurched and in need of religious services.

Lengthened and irregular working schedules in the war industries complicate the church's task and deplete its available man power. A host of alluring voluntary wartime services—in civilian defense, Red Cross, and community welfare—appeal to church people for such time and talents as they can devote. Just when "the world at its worst needs the church at its best," the church faces a man-power shortage.

Or does it? To find out, let each church conduct a thorough every-member "selective service registration," including the checking of an "occupational

questionnaire" in Christian service. (*Service Enlistment*, a leaflet, 5 cents each, or 25 cents a dozen, describes such a plan. This leaflet may be ordered from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Ill.) Let the church set up a man-power commission to survey, enlist, and organize for training and service its complete resources of man power and woman power.

Then let the church expand its program to make full use of all the abilities and interests revealed by the work of this man-power commission. Most churches will find that they actually are confronting an unemployment problem rather than a man-power shortage. If we are to advance the spiritual front, there must be neither. We must convert the church from a field into a force, and we must direct this force as a whole into effective spiritual action on behalf of the unchurched and unsaved community.

Uniting Our Forces for Action

Partisan politics are out; at least, it is the overwhelming American opinion that they *should be* out, for the duration. The United Nations also had better settle their differences. It is going to take a united nation, and it is going to take the United Nations, to win this war. Many a prewar privilege, prerogative, and prejudice must yield to war priorities. Will the differences flare up again soon enough to wreck the peace, and to start us in all over again on the suicidal spiral of power politics? Yes, they probably will, unless religion furnishes the good will, the forgiveness, the unselfishness, and the love of humanity which will prevent such a debacle. And it is the religion of the common people which must produce such a vast tidal wave of public opinion in support of a redemptive peace that politicians and diplomats will be swept from their places if they try to resist it.

Now, if the churches hope to fulfill this mission, let them set the example. Partisanship among religious educators, preachers, evangelists, and mission leaders had better be out. But even more important, let neighboring churches, whatever may have been their past differences, join hands and unitedly

¹Director of Adult Work and The Advance, International Council of Religious Education.

confront the aggressive secularism and paganism of their communities. No denomination can man the whole spiritual front alone. The differences among us are not important enough to risk losing the whole war over. However isolationist its traditions and emotions, each church, in sheer self-protection, had better accept some co-operation against the common enemy of all true religion. Collective security, with all its handicaps, is better than annihilation.

"It is Christians who hold the world together," exclaimed an early church father. The scandal of our recent failure to do this roots in the relationships between neighboring churches in a thousand American communities, where religion traditionally has been a divisive, rather than a unifying, force. Until Christians can hold their local communities together, until they can build, rather than destroy, community integrity, how can they heal a broken world? How can they lead in building a community of nations?

United action is essential to the spiritual conservation of our rapidly moving population. The United States census lists millions of denominational adherents who are on no church rolls. Recent population movements are increasing these losses. Some co-operative and comprehensive plan, within the local community and throughout each denomination, is needed. United action "to bring every person into the fellowship of some church" will do it.

United action is required, if there is to be effective co-operation with such constructive community forces as the

public school. United action is required, if there is to be effective work against such destructive forces as the liquor traffic and race discrimination. "Churches working together for a Christian community" can succeed. Just so surely as United Nations can win on the military front, United Denominations can advance the spiritual front.

Winning on the Home Front

Modern total war, we are told, is won or lost on the home front. Without doubt the decisive sector of the spiritual front is the home.

In wartime the spiritual role of the family is made more difficult by removals, separations, abnormal living conditions, and emotional tensions. But that spiritual role is also made more important. Churches may be unable to keep up with a moving population, but families do. They constitute that population. War conditions, therefore, call for a greatly expanded and enriched program of education, counseling, and service for Christian family life.

Each church should be providing helpful guidance and inspiration to every one of its families for "regular Bible reading and prayer." In parents' classes, in pastoral work, in conferences, and in training schools, it should be giving parents and children needed help for "living as Christians in the family." A widespread upsurge of family religious life may be the decisive factor on the spiritual front. Can we produce it in time?

Spiritual Victory

"Let the church be the church." In its true nature and function the church is not called upon either to promote or to impede the war effort as such. The church's mission and destiny lie in a different field. Its "all out" effort should be a spiritual equivalent, equal to meeting and counteracting the harmful and un-American moral and spiritual by-products of war. Church and government each acting in its own field, each keeping to its own job and doing that job well, can insure both the military decisions essential to make a righteous and enduring peace.

Such spiritual victory will qualify Christians to live victoriously, however long and difficult the war may prove. Indeed, the faith of our fathers would better survive having our churches closed by a pagan dictator than it would having them deserted by a people once Christian, but now turned pagan.

Let Religious Education Week (September 26 to October 3), therefore, be Spiritual Mobilization Week. Let us move forward together! Let us advance the spiritual front!

But How About The Product?

By WALT MESSENGER

TOO MANY magazines today are filled with glowing advertisements depicting the wonders of whisky, the virtues of gin, and the refreshing power of this or that beer. If those advertisements were subject to the same scrutiny that is given to food and patent-medicine advertisements, they would be barred as false and misleading. To get the facts we must study the product. This is not difficult to do.

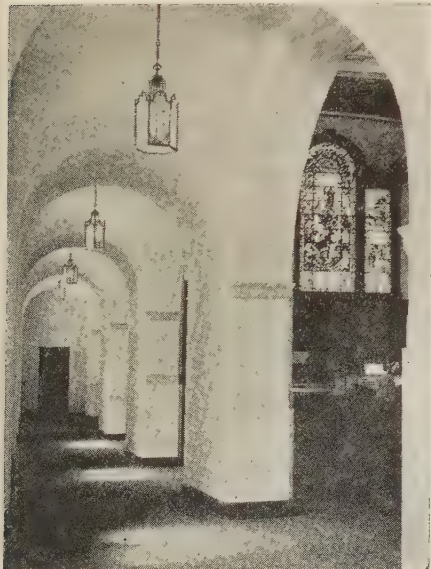
I work across the street from a saloon. I can see the men who patronize it. I've been in this same location since the repeal of prohibition, and I'm still looking for the hale, hearty, and prosperous-looking oldsters that I see in those advertisements. Instead, I see blotch-faced, unkempt, poorly clad old fellows tottering in and out. Later in the day, when all the land is supposed to be pushing the battle of production, these men are in the public park, keeping the benches occupied. Meanwhile, the hale, hearty, prosperous men, with business and determination in their every step, never pause to look in that door.

I'm still looking for the clean-cut, stalwart youths that compliment their fathers with, "Gee, Dad, you sure know your whiskies." I see these stalwarts, but they, too, pass by without pausing. The youths that do come out present a different picture. They lurch, they stagger. There goes one now; he'll take three times the necessary steps to reach his home. A few short months ago he was driving a truck, getting good pay and much overtime. Today another youth is driving that truck while this one stands on the corner watching and telling all who will listen how the company wants him to come back.

Where are the elderly ladies who praise the goodness of that glass of ale? Where are those white-haired, well-preserved mothers who so appreciate the value of good cheer? Perhaps that was one that I saw sitting beside a man on the steps of a vacant store the other evening, talking so loudly and obscenely. The mothers that appear most like those in the pictures prefer the opposite side of the street.

They say that prohibition failed. I ask, "Was it ever really tried?" But there is no reason why we cannot show the youth of today the falseness of these magazine advertisements. There is no reason why we cannot show the true situation—the doddering, ragged old men, the jobless youths whose drinking keeps them jobless, the old woman whose rowdy laughter disturbs the village quiet. These are the product.

WHEN WE ATTEND CHURCH OUR IDEALS ARE LIFTED, OUR NOBLEST PURPOSES ARE STRENGTHENED, AND WE ARE INSPIRED BY THE PRESENCE OF OTHERS WITH ASPIRATIONS LIKE OUR OWN



Teachers' Materials

INTERNATIONAL SUNDAY SCHOOL LESSONS—IMPROVED UNIFORM SERIES

THEME FOR THE QUARTER: God in the Making of a Nation: Era of Moses

AIM: To help the student to find and appreciate God's part in the making of a nation in the days of Moses and today

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1941, by the International Council of Religious Education and are used by permission.

LESSON 10—SEPTEMBER 5

Israel Called to Be a Holy People

Book of Leviticus

Leviticus 19: 1-4, 11-18, 32-34

- 1 And the LORD spake unto Moses, saying,
- 2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.
- 3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God.
- 4 Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.

11 Ye shall not steal, neither deal falsely, neither lie one to another.

12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.

15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.

33 And if a stranger sojourn with thee in your land, ye shall not vex him.

34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

KEY VERSE: *Be ye holy; for I am holy.*—1 Pet. 1: 16

TO BE READ EACH DAY

Aug. 30. M. Israel to Be Holy. Leviticus 19: 1-4

Aug. 31. T. A Holy People Must Live Right. Leviticus 19: 11-18

Sept. 1. W. A Holy People Will Obey the Law. Leviticus 19: 32-37

Sept. 2. T. Jesus Tells of Social Injustice. Luke 16: 19-26

Sept. 3. F. Injustice to Be Punished. Amos 8: 4-8

Sept. 4. S. A Plea for Christian Justice. Philemon 8-20

Sept. 5. S. A Separated People. 2 Corinthians 6: 14-18

SCRIPTURE SAYS

By W. W. Adams

As a part of the setting of today's printed text, we look at Leviticus as a whole. Israel arrived at Sinai in Exodus 19: 1. They moved away from Sinai in Numbers 10: 11. This means that practically fifty-nine chapters of Scripture are devoted to the story of what happened as Israel tarried before Sinai. Exodus 19-40 is concerned with the giving of the law, and some of the laws have been studied in recent lessons. As Exodus ends, Israel has received the law, built the tabernacle, set it up and anointed Aaron and his sons to lead its

services. Against this background stands the book of Leviticus (twenty-seven chapters). In Leviticus, Israel makes no journeys, but rather is brought face to face with what God requires of his people. To get the full picture of these requirements, read the entire book, following this brief outline:

1. Laws concerning sacrifices (chaps. 1-7).

2. Laws concerning the consecration of priests (chaps. 8-10).

3. Laws concerning purification, including the Day of Atonement (chaps. 11-16).

4. The law of holiness (chaps. 17-27).

This last section includes the Scripture passage to be studied in this lesson.

By reading chapters 17-27 one sees that the passage printed is only a sample of the total content of God's call to holiness. We may summarize this lesson under three headings.

The Call

The call is issued in a simple, dignified manner. The Lord spoke to Moses who was, in turn, to "speak unto all the congregation of the children of Israel." Moses is only the spokesman for the personal God who would call all persons to him in the spirit of a common, personal enterprise.

The call itself is clear and forceful: "Ye shall be holy." We recall that much emphasis had been placed on the sacrifices Israel was to offer and on the

ceremonies to be observed. Even the food was regulated. But now comes a call that rises far above other matters: "Ye shall be holy." This has to do with character, the very essence of true personality.

Nor must we think that this call belongs only to the Old Testament. It is repeated in the New Testament; and not only repeated, but clarified and completed. After announcing that he had come to fulfill (to complete) the law and the prophets, and after giving several samples of what he meant, Jesus concluded by saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:17, 48). In other words, rather than depend on me to detail all of life for you, take this as your ideal, your guiding principle: act always as God acts, or would act if he were in your place.

The Basis of the Call

Upon what does God base this call to holiness? Is it on reason? Does he ask us to live holily because it is a reasonable thing to do? Not at all. It can be reasoned out with fair satisfaction. But reason is not the basis or ground of the call. Is it based on our good? Does God ask us to obey him, because to do so is in the interest of our good? Not at all. To obey God is to care for our own interests, but that is not the basis of the call.

Let the reader go through the entire nineteenth chapter of Leviticus. How many times does the statement "I am the Lord" occur? Note in particular the beginning and the ending of the chapter. On what then does God base his call, "Ye shall be holy"? On this: "For I the Lord your God am holy." Man is to be holy, not because it is reasonable or good for him, but because God's very nature demands it of all who would have any part with him in fellowship or service. Note verse 37. Why were the people to observe all of God's statutes and ordinances? "I am the Lord!"

This is a most important matter. God's demands upon us are expressions of his very nature. What, then, is the motivation in obedience to God? What is the ultimate basis upon which rests the call to holiness? It is God himself. God is holy. He is personality in perfection. This perfection has to do with his nature, character, and essence. Naturally the conduct, the deeds, of such a person are perfect. This holy God has spoken to us. We should obey God's words, motivated by the fact that they come from God. The authority of the call to holiness is God himself. If the reader wishes to understand the breakdown today in moral living, in ethical and spiritual conduct, let him ponder well the question of people's convictions

regarding God's personality and nature, and the respect they have for this God. Do people really believe there is such a God? Do they really believe that he has spoken to the human race? Human behavior can be lifted only as we clarify people's ideas at this point.

The Call in Detail

We have tried to put the reader in position to interpret in detail, and to apply to life, the content of this call to holiness, as found not only in today's lesson, but also in all of the Bible. Only brief comments are needed on the separate commands.

1. *The call to honor parents* (Lev. 19:3). Read Exodus 20:12—the fifth commandment. The proper exercise of parental care in the home and the right respect for earthly father and mother furnish the logical and biblical approach to the fatherhood of God. It is difficult to bring a child to honor God if that child has not experienced fatherhood at its best in the home.

2. *The call to reverence God* (Lev. 19:3-4). This call is in three parts. First, "Keep my sabbaths." Read Exodus 20:8-11—the fourth commandment. This law was to be kept because God commanded it. Second, "Turn ye not unto idols." Read Exodus 20:3—the first commandment. Third, "Nor make to yourselves molten gods." Read Exodus 20:4-6—the second commandment.

3. *The call to holiness in dealing with people* (Lev. 19:9-18). This call is in five parts. First, care for the poor (vss. 9-10). Ponder the principle underlying these verses. Second, do not defraud your neighbor (vss. 11-12). Read Exodus 20:7, 15-17; for several of the Ten Commandments are here included in the effort to get the people not to rob or defraud other people. Men resort to all sorts of devices to rob men of their possessions. Third, do not wrong your neighbor or the helpless (vss. 13-14). Read Exodus 20:17, and reflect upon the ways in which modern men take advantage of others in violation of these injunctions. Fourth, respect the rights of the rich as well as of the poor. Treat all men, rich and poor, righteously. Fifth, love your neighbor as yourself (vss. 17-18). There must be no hatred, no vengeance. Indeed, you must care for your neighbor's interests.

4. *The call to reverence for the aged* (Lev. 19:32). This is set in the atmosphere of reverence for God. Indeed the two are closely connected.

5. *The call to reverence for strangers* (Lev. 19:33-34). Holiness, separation unto God, did not call for harsh treatment of aliens. Rather, since Israel was once strangers in Egypt, they should show kindness to the strangers in their midst.

ADULT TEACHER

By Howard K. Williams



An intelligent young man, a teacher of science in a public school, said to me quite frankly the other day, "I would rather read *The Robe* than the Bible." There are many people who feel the same way, but may not be as frank as was this young man. The probabilities are that if the members of your class should undertake to read through the book of Leviticus, which is assigned for today's lesson, they too would prefer to read a work of fiction.

What would be your answer? One answer is that Lloyd C. Douglas could not have written *The Robe* had he not been familiar with the New Testament. The New Testament furnished his basic material. It may be a more pleasant experience to read a popular story than a more serious work, but genuine knowledge and depth of insight and character are not obtained that way.

The Book of Leviticus

It is not difficult to find the central idea in Leviticus. One word is repeated so often that, especially if one reads the book at a single sitting, it stands out prominently. The word is "holy." The key verse—Leviticus 19:2: "Ye shall be holy: for I the Lord your God am holy."

Leviticus is really a continuation of the subject treated in Exodus, namely, the approach of a holy people to a holy God. Examine the book with the following outline before you, and you will quickly get an idea of its principal contents.

I. The approach to the holy God (1-16)

1. Through sacrifices (1-7)
2. Through a prepared priesthood (8-10)
3. Through laws relating to uncleanness (11-15)
4. Through the Day of Atonement (16)

II. The Holy God's requirements of a holy people (17-26)

III. An appendix relative to vows and tithes (27)

This outline will help in giving the background of the lesson, and will make possible a clearer idea of the purpose and structure of the book.

Now for specific lessons growing out of the book and the portion particularly assigned for this lesson.

Holiness

Many good words have been spoiled by poor representatives and representations. For example, the word "Christian," which should be a very meaningful word, has become a mere noun

rather than an adjective denoting Christ-likeness. The word "righteous" is often used to denote smugness rather than *rightness*. The word "holiness" has often been so misrepresented that it has fallen into disrepute. Sometimes the most ridiculous religious gatherings are called "holiness meetings."

The word "holy" denotes first of all a *quality of character* variously defined as dedicated to the service of God, consecrated, pure, sinless. In God, holiness is moral perfection. In man, holiness is a life dedicated to God and striving toward perfection. The word expresses the idea of moral well-being and of being set apart for God.

Holiness is also a way of life. This follows from the quality of holy character. Peter says, "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Pet. 1: 15-16).

Holy people must live a life separate from sin. They must be distinguished from others by finer living. Recently I attended the funeral service of one of the finest Christian men I have known. On a hot midweek day a large congregation had gathered, mostly men. The man whom they had come to honor had lived a separated life. Most of his business associates drank liquor to a greater or less degree. Yet he never wavered from his life of separateness for Christ. They chided him about being a teetotaler, but they loved and respected him because he lived a life that was good. He was not a self-righteous person, but still he was a man of high moral principles.

Holiness, then, is both a moral quality of character and a way of life set apart for God.

"Be ye holy." Why? "For I am holy." "Can two walk together unless they are agreed?" Of course not. One day I saw two young people, friends of mine, walking along the street. They were side by side, but they were not walking together. They had had a quarrel, and so they were miles apart in spirit.

Can we walk with God if we are not in agreement with him? He is holy. How can we walk with him unless we, too, are holy?

Reverence

"Ye shall fear every man his mother, and his father." How greatly genuine honor of parents is needed today! Most people have little reverential fear of anybody or anything, even of God, and reverence for parents is sorely lacking. Perhaps we cannot blame entirely the children—at least not all of them. How can a child have reverence, or even deep respect, for parents who are so busy with

other matters that the children hardly *know* them?

The Sabbath

To keep the Sabbath holy unto God was not optional with the early Hebrews. God did not say, "If you feel like it, keep the Sabbath day holy." Rather he gave a basic command, with a penalty attached for disobedience and a blessing for obedience. This point will be stressed in a subsequent lesson; but the duty and value of the right use of the Sabbath cannot be too often emphasized.

Honesty

1. *Honesty relative to possessions.* In that period the people lived in tents. There were no locks or safety vaults, and hardly any privacy. There would have been widespread confusion had people not been honest regarding the possessions of others. Hence the command not to steal. Today, our locks and safety vaults attest man's dishonesty. We, too, need to learn the value of honesty relative to possessions.

2. *Honesty in dealings with one another.* The basic trouble between capital and labor is dishonest dealing one with the other. "The labourer is worthy of his hire." He should be amply repaid for his services. An employer should remember that the home and loved ones of his employees are as dear to them as his own home and loved ones are to him. So the employer should pay his employees accordingly. A woman in the home who underpays a maid or servant in the house, is dealing dishonestly, and will have to answer to God. On the other hand, the employer has a right to expect the honest use of his time and investment in the business, and a slacker at work is dealing dishonestly.

3. *Honesty in word.* A liar is a menace to society, and yet one of the hardest things in the world is to tell the truth. When the psalmist said, "I said in my haste, All men are liars" (Ps. 116: 11), he did not miss the truth far. If we tried to tell the truth about everything and everybody, we should talk much less than we do. In verses 11-18, honesty is presented in all its forms. Read these carefully with this, fact in mind, and note the motive: "I am the Lord."

Jane Addams once was asked which class helped in her work at Hull House most effectively, the social service group or the Christians. Her answer was immediate, "The Christians! The others soon tire." That is, to help man for man's sake soon loses its attractiveness, but to help man for Jesus' sake is adequate and permanent as a motive. So the emphasis is constantly placed on the fact that all these commands are to be observed because the Lord is our God.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

We are so accustomed to thinking of God in terms of Christ's revelation of him, that it is hard for us to imagine what it must have been like to think of God before that revelation was given. Yet, that God was working in a marvelous way in the minds of men even before the coming of Christ is evident by the high moral and ethical concept of God's character expressed in the religious writings of ancient Israel.

One good example of this is the nineteenth chapter of Leviticus, which serves as the basis for today's lesson. It stands as a veritable oasis of inspiration in a book that some people regard as a desert of dry reading. As one reads this chapter, he is struck (1) by the high concept of God's character ("I the Lord your God am holy"—v. 2), (2) by the realization that evil springs from the heart ("Thou shalt not hate thy brother in thine heart"—v. 17), and (3) by the recognition that one's relationship to God is expressed in his relationship to his fellow men—both to his neighbor whom he knows (v. 13) and also to the stranger whom he does not know (v. 33).

The question "What does God expect of us?" is not new. Jesus realized its importance and answered it by saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22: 37-39).

Developing the Idea

One way to get at the answer to the question of what God expects of us is to remind ourselves that God is our Father and that we are his children. Then the question begins to answer itself. Even before the days of Jesus, people had at least this criterion by which to judge God's character—God's love must be at least as great as the love of human parents for their children. And Jesus pointed out that it was much greater.

In the first place, a parent would expect *love*. Any parent wants to love and be loved by his own. That means that love *implies affection*. It is not merely the result of cold reason I ought to love God; therefore, I will. It is rather the warm response of heart to heart that makes it a joy to do what reason suggests. Moreover, love involves appreciation and gratitude. God wants us to love him because we appreciate, and are grateful for, what he is doing for us.

TEACHERS' MATERIALS

INTERMEDIATE-SENIOR TEACHER

By Edward Hughes Pruden

Plan for the Class Session

In the session today we shall want to lay stress on the holiness of God and our obligation as Christians to be holy ourselves. The great responsibility of the Christian to partake of the Father's likeness must be the dominant note in the lesson discussion. Youth respond to a worthy challenge, but they are not vitally interested in things that are obviously easy. They also welcome responsibility and some recognition from their elders. The idea of committing themselves to the Christian cause in the world will mean much to them.

In the prayer portion of the class session, direct the thoughts of the pupils to a sense of sincere repentance for failure to be worthy representatives of Christ. A feeling of guilt in this regard will awaken within them a desire to give a more accurate demonstration of the spirit of Christ in their lives. Ask the members of the class to bow their heads in silent meditation, while you suggest thoughts to be included in their prayers.

In discussing the holiness of God and the privilege of sharing that holiness, the teacher will have to be careful lest the pupils confuse the idea with the teachings of Holiness sects which have adherents in some of our communities. The thought that a person may become holy and sanctified, without sin and incapable of sinning, is a distortion of New Testament teaching. "All have sinned, and come short of the glory of God" (Rom. 3: 23). "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1: 8).

In presenting the comprehensive nature of the Christian religion—how it affects the whole of man's life as well as all his relationships—give the pupils some conception of the comprehensive nature of our denominational program. The Council on Finance and Promotion, 152 Madison Avenue, New York, N. Y., will provide any needed information. It is well for young Christians especially to get a larger picture of the varied activities and interests of the religious group to which they belong.

The pastor, a prominent layman, or a representative of the local federation of churches or ministerial union, might inform the class as to what the Christian forces of your community are doing to improve the conditions under which the aged, the afflicted, and the poor must live in your own neighborhood. Young people will give their loyalty to Christianity that expresses itself in practical

ways at home and abroad. Let us therefore try to impress upon them the timelessness of God's word in every age and nation.

Unfortunately, a few misguided persons have said much about the necessity for hate if America is to defend herself properly against her enemies around the world. So, in view of the admonition of Leviticus against hating, and in recognition of our Lord's words concerning love for one's enemy, this would be an excellent time to point out that hate is *not* essential to patriotism.

Truth in Action

Ask one of the pupils, or perhaps all of them, to write a brief paper in answer to the question "What impression have average Christians given the world of Christ?" You might explain that, among other things, Jews have become prejudiced against Christianity and against Christ because Jews have from time to time suffered severe persecution at the hands of people who profess to be followers of Christ. Negroes and other minority groups might also be included in the answer.

Begin now the execution of some plan to lead to Christ members of the class who are not Christians. Professions of faith are numerous among teen-age boys and girls, but far too many of them join the church without a full understanding of what conversion means.

To make portions of the lesson immediately practical and personal, ask the pupils to give special consideration to the teachings in Leviticus regarding honor toward one's parents. Then impress upon them that the kind of honor referred to here is something more than mere politeness and obedience. Let them see that the useful quality of their lives, and any measure of success to which they attain, will bring honor to their parents.

Another practical application of the lesson might be found in a visit to the home for the aged in your community, or visits to the sick and shut-ins within the church membership itself. Those who have ever participated in such visits can testify that they are as beneficial to the visitor as to those visited.

Still another project of this sort might take the form of sponsoring or conducting a service at a gospel mission or a social agency where the poor and afflicted seek shelter and food. A visit of this nature may not be a pleasant pastime, but it is a practical expression of the Christian idea of service. It should be pointed out that while temporary assistance to the needy is necessary, it is not the real solution to the problem of human need. A real solution would prevent the necessity of such missions and agencies.

Parents teach their children to say "thank you," because they know that without appreciation and gratitude their children's lives would become mean and narrow. For our own sakes, then, we need to say "thank you" to God. And love also invites mutual confidence and sharing. A parent yearns for the confidences of his children. Love does not seek to force confidences, but will wait patiently for them. In a recent novel, a boy comes home late from his first day of work to find his mother waiting up for him. When he tells her that she should not do that, she replies, "I shall be in this parlor waiting for you every night. But you needn't come and talk to me unless you wish to do so." A wise son would choose often to do so.

Next to love, a parent would expect *obedience*—not just blind obedience, but reasonable obedience. Paul says, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12: 1). The obedience that God requires of us is reasonable, because he asks us nothing that is not for our own good. Parents do not say, "You must not play with matches," just to show their authority, but because playing with matches is dangerous. So when the Bible says, "Ye shall not steal, neither deal falsely, neither lie one to another" (Lev. 19: 11), it is simply pointing out rules of life that we ought to obey for our own welfare.

Again, a parent would expect *progress* of his child. No parent wants to see his child stand still. A good report card rejoices his heart, because it indicates the progress his child is making. What parent does not dream of the man or the woman he wants his child to be, and then take pride in every accomplishment of his child that is a further step toward that goal!

But as much as a parent loves his child, he can never love him to the exclusion of the rest of the family. Therefore, a parent wants his children to love one another, to be fair with one another, so that the family can be one. So God expects us to share his concern for his family—till all shall live as brothers, children of the heavenly Father.

Discussing the Problem

1. Read again the Scripture passages from Leviticus 19; also Micah 6: 8; James 1: 27; and Matthew 22: 37, 39. What impresses you most about what you read there?

2. What conditions are keeping nations from living together as a family today?

3. Can we accept the fatherhood of God and reject the brotherhood of man?

4. Is it better for us to speak of the kingdom of God or the family of God?

Israel Marches Toward Canaan

Numbers 10: 11—12: 16

Numbers 10: 11-12, 29-36

11 And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

29 And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou

knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the LORD was upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

KEY VERSE: *Come thou with us, and we will do thee good.—Num. 10: 29*

TO BE READ EACH DAY

- Sept. 6. M. The Camp of Israel Moves. Numbers 10: 11-12
 Sept. 7. T. God Guides in the Wilderness. Numbers 10: 29-36
 Sept. 8. W. God Provides Food for Israel. Numbers 11: 4-9, 31-32

- Sept. 9. T. The Sin of Miriam and Aaron. Numbers 12: 1-10
 Sept. 10. F. The Spies Sent Forth. Numbers 13: 2-3, 21-25
 Sept. 11. S. The Report of the Spies. Numbers 13: 26-33
 Sept. 12. S. God's Patient Care of Israel. Psalm 78: 19-29

SCRIPTURE SAYS

By W. W. Adams

We noted last Sunday the fact that God called his people to holiness. Today's lesson, the first of two lessons from the book of Numbers, finds Israel on the march once again.

Perhaps the original name of this book was "In the Wilderness." That is a more accurate description of the contents of the book than the English name "Numbers," for the word "Numbers" calls attention to only one of the events related in the book—the numbering of the people. The earlier designation is true of the entire book, for this book is concerned with the fortunes of the Israelites from the time they left Sinai until they arrived opposite Jericho, ready to move into Canaan. In other words, this book deals with the wilderness wanderings of the people.

But a word of caution is needed here. One need not turn to this book for an accurate, full account of these wilderness wanderings. It was not the purpose of the writer to record the physical movements of the people. Just enough of the history is told to furnish the framework for more important matters. We shall note these more important matters in just a moment.

Here is a brief outline of Numbers that will be useful in connection with this lesson and that for next Sunday.

1: 1—10: 10: Still at Sinai, the people are numbered and the altar dedicated.

10: 11—14: 45: Journeying from Sinai to the southern border of Palestine.

15: 1—20: 21: A period of thirty-eight years of aimless wandering.

20: 22—22: 1: Journeying from Kadesh-barnea to the plain opposite Jericho.

22: 2—36: 13: Various laws and experiences while journeying in the plain of Moab.

Preparation Goes Forward (Num. 10: 11-12)

In seeking to understand the mass of details which now face us, we must seek constantly to see the history as a whole. We need to discover the major ideas that run through that history.

We recall that God's ultimate purpose was to create for himself a people through whom he could do his work in the earth. To that end several steps were necessary.

1. God had to redeem Israel from Egyptian bondage. We have already studied that history.

2. God had to make himself the King of Israel. He must be recognized as their rightful, authoritative ruler. Much of the legislation we have been studying and shall yet study was designed to accomplish that end. God is not just one god among many. He is the only true God.

3. God had to make Israel a separate people for his own using. This in itself called for three things. The first was

a homeland, separate from the nations, yet in close proximity to them, a country adequate in all ways for Israel's needs and mission. Such was the land of Canaan. The second was instruction regarding the will of God and his plans for the people. Consequently, we have pages of instructions, setting forth the ethical, moral, and spiritual requirements and resources by which God would mold a slave people into a great nation, ready for fellowship with him in worship and service. The third was discipline in applying in actual life situations the instructions given through Moses. We perceive that God carried forward these steps simultaneously. The transferring of Israel from Egypt to Canaan, the making of himself their King, and the instructing and disciplining of the Israelites were in process of realization at every step of the way.

We have now surveyed one more stage in the preparation of Israel for life in Canaan. Less than three months had been spent in the march from Egypt to Sinai (Ex. 19: 1). Then nearly one year had been spent in the vicinity of Sinai; for, as we read in the lesson Scripture, it was the twentieth day of the second month, the second year, when Israel took "their journeys out of the wilderness of Sinai." But it had been a momentous year. In it God had given the law, with large bodies of attendant legislation; he had directed the building of the tabernacle and the consecrating of the priests to its service; he had dis-

ADULT TEACHER

By Howard K. Williams



On the March

We hear frequently today such slogans as "Youth Marches On" and "Time Marches On." Marching, however, is not exclusively characteristic of our day. Always people have been on the march and always time has marched on. In our lesson the Israelites were ordered to leave Sinai and march toward the Promised Land. These are our orders, too—to march on to the Land of Promise. We are always going somewhere. We had better make sure where.

We cannot stand still. We are either better or worse than we were ten years ago. We shall be better or worse ten years from now. When a man is half-way up the mountain, whether he reaches the top or the bottom depends on which way he is going. So in life. Are we as individuals and as a nation facing toward Christ?

According to Plan

If you read the chapters preceding the lesson passage, you will note that the people were numbered and were arranged according to what must have been a carefully conceived plan. No life can get far unless it follows a well-ordered plan. I once knew a mother who was always in the midst of things, and generally upset. No matter when you called at her home, everything was in the wrong place. The reason was that she had no plan for her housekeeping. But I knew another mother who never seemed hurried. She had a clean, orderly home, and her well-cooked meals were always on time. Yet she had time to take six children to church every Sunday, and she herself attended three services. She had a place and a time for everything, and nothing was allowed to interfere with her plans. She considered her housekeeping a high calling and she left an abiding influence in the lives of her children.

Discipline

Discipline also is emphasized in these chapters. It is easy to see how necessary discipline was, if Israel was to proceed as an orderly people rather than a disorderly mob.

We Americans need greatly to learn the value of discipline. A mother came to me recently complaining that her son, aged ten, was incorrigible. He went out and stayed all night. He "bagged" school. What could she do? On talking with the boy I discovered that he was not a bad boy—just neglected. The mother worked out during the day, and had

ciplined the people in trusting and obeying him; more recently he had called for a numbering of the people in preparation for further marches and warfare. The numbering of the people is described in Numbers 1: 1 ff. Note that only twenty days lie between the beginning of the numbering of the people and their departure from Sinai (cf. 1: 1 with 10: 11). Since the people were increasing in number, and since many journeys lay ahead and these would be attended with danger, God needed to have the men numbered and the people organized for orderly marching and fighting. At last, things were ready for the march to be resumed.

A Human Helper Secured (Num. 10: 29-32)

We may regard these verses as containing a sort of "human interest story." Moses' father-in-law was the Midianite Raguel, called also Reuel and Jethro (Ex. 2: 18; 3: 1). We met this priest earlier in these lessons. He had a son, Hobab, brother-in-law of Moses. It appears that Hobab had remained with Israel during the entire year before Sinai. Now that Israel was to break camp and journey toward Canaan, a crisis faced Hobab.

Moses took the lead. He made an announcement to Hobab and extended an invitation. "We are journeying unto the place of which the Lord said, I will give it you: come thou with us." The invitation was courteous and clear.

But Moses, because he knew that Hobab was confronted with a difficult decision, argued the case. "And we will do thee good: for the Lord hath spoken good concerning Israel." The words, "We will do thee good," could not stand alone; they placed the promise of good in Israel. But that was cleared up in the words that followed. They were to this effect: "Whatever good we can do for you comes to us, and so to you, from the Lord."

Hobab gave a courteous, but firm answer: "I will not go; but I will depart to mine own land, and to my kindred." A perfectly natural and excusable answer.

Moses became more insistent and forceful in his appeal. His words carried this meaning:

"I pray thee, leave us not. A moment ago, I said that we would do you good. Look at the other side. You can do us good. To be sure, we have God as our King and Leader. But God can use human helpers. His wisdom and power never render useless human intelligence and co-operation.

"Hobab, you know that we are to make our camp in the wilderness. There are no clear roads. The way is strange to us. There are many dangers, including warring peoples. Thou mayest be

to us instead of eyes. We are in these regions almost as blind men. But you are acquainted here: you can help us find the way. I now throw the challenge to you. If you will go with us, you shall certainly share whatever good the Lord gives to us."

This was surely a strong appeal. Did Hobab decide to go with Israel? The record here does not say. But we see from Judges 1: 16 and 4: 11 that Hobab's descendants made their home in Canaan. Evidently, therefore, Moses' appeal availed in securing Hobab as a helper.

There is real value in this story, especially for those who wish to win others to have a share in our religion. The invitation, the announcements, and the call to service were clear and positive. Moreover, what the promise of good to Hobab himself failed to do, the call to service succeeded in doing. There is wisdom here.

Jehovah Leads the Way (Num. 10: 33-36)

This fact is not new in the long story we are dealing with. But it is here again. God's presence was symbolized to Israel in two ways: by the cloud and the ark. The cloud had led Israel to Sinai. That cloud had rested over the tabernacle during the year's stay at Sinai. Now the cloud "was taken up from off the tabernacle . . . and rested in the wilderness of Paran." This region extended from Sinai to the southwestern borders of Canaan. The people followed this cloud three days' journey into Paran.

Moreover, the ark of the Lord was present. Israel had seen arks used in Egypt for storing and preserving sacred or valuable things. God used this experience to great advantage with Israel. In this "ark of the covenant of the Lord" was a copy of the law of the Lord. The ark, therefore, symbolized the very presence of God, as God had made himself known to and through Moses, and in covenant relationship with Israel. Thus God continued to lead his people.

Man's response to God's leadership is seen at its best in the last two verses of our lesson. As the ark set forward or returned to its resting place, Moses uttered an appropriate prayer. "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." That is: O Lord, as you lead us forward, pictured to us by the moving of the ark, get victory for yourself, over your enemies; not victory for us over our enemies. And when the forward march is ended and the victory is yours, do not forget us, your people. "Return, O Lord, unto the many thousands of Israel."

How much richer, fuller, and happier life would be for us, as individuals and as a nation, if each day were thus begun and ended with prayer!

neither the time nor the inclination to guide her children. Like Topsy, they just grew up. Indeed, one of the bitter fruits of the war is the large number of such cases, where parental neglect leaves the child to his own resources, and the school of the street has no conscience.

The rules of Israel were strict. The Lord was in command. At his command the people moved forward. So in our own lives, we need to take our commands from God and obey them. We, too, need discipline.

The Cloud in the Wilderness

The cloud was for the guidance and the strengthening of the faith of the Israelites; it was an evidence of God's presence with them. Did they at times fail to understand its meaning? In our own lives the clouds come, and we do not like them. Could it be that, as in the case of the children of Israel, the cloud is to make us conscious of God's presence? Sometimes the cloud of sorrow comes and bids us go forward. Perhaps it takes a loved one, but if we allow the cloud to guide us, it will lead us toward the Promised Land.

Hobab

Hobab, Moses' brother-in-law, was familiar with the ways of the desert, more familiar even than was Moses himself. So Moses wanted him to go along on the journey to Canaan. Perhaps Moses said the wrong thing when he suggested, "Come thou with us, and we will do thee good." Was there a little smugness in the invitation? Anyway, apparently it did not appeal to Hobab. And Moses was not long in altering the motive, in effect: "Come, we need you badly! You shall be our eyes!" That was different!

What is the strongest, best appeal to get people to become Christians? Is it not that we may be co-workers with God? To be willing only to be a recipient does not make a very strong Christian. We are saved to serve—to give as well as to receive. We *have* blessings in order that we may *be* blessings. "I will bless thee . . . and thou shalt be a blessing" (Gen. 12:2), was God's invitation to Abraham.

What sort of Christians are we? Do we go to a church because it contributes to our business or social standing, or do we go in order to serve and help?

Through the years I have come more and more to value the large number of people who may have no outstanding talents save the one great talent of loyalty and faithfulness. Jesus laid the emphasis there: "Well done, thou good and faithful servant." *Good and faithful!* How the world needs that kind of Christians today!

God's Presence

Just as Moses needed Hobab, so do we need the services of others. But we need something far greater than what others can do for us. We need God. People help, and yet people often fail us, for various reasons. They become indifferent, they change their minds, they sicken and die. Ultimately we must depend on God. Was this the reason that immediately after the Hobab incident the Israelites "departed . . . and the ark of the covenant of the Lord went before them"?

Find out all you can about the ark of the covenant. It contained the commandments, Aaron's rod, and unleavened bread, all tokens of God's presence. We need never go along the journey of life alone. God is always present to help. Jesus promised his presence to the disciples.

Moses lifted his voice of prayer to God for guidance. As he looked over the multitude and saw that vast throng, changeable and unwieldy, a feeling of helplessness must have crept into his soul. What if someday the cloud did not rise to guide them, and God's presence did not become manifest! So he lifted his voice in prayer for defense against the enemies that might stand in the way, and for the return day by day of the manifest presence of God.

Only through God's help can we bring order out of chaos in this world where the enemies of God oppose on every hand, and only in his presence can we feel secure.

Murmuring

As you read on in the book of Numbers beyond the portion printed in this lesson you will note that the people generally did not feel the value of their journey under God's guidance. The march through the wilderness was not easy. So the people began to complain. Fire broke out in the camp. They fell into the evil ways of the pagans. The steady diet of manna was becoming monotonous. They looked back and remembered the fish and cucumbers and melons and leeks and onions and garlic they had had in Egypt.

Sometimes church members when they find the going hard, complain, and "fall a lusting" for the things of the world, rather than suffer even little discomforts in order to journey on toward the Land of Promise. Probably not more than half of those who start out as Christians can "take it" enough to journey on for Christ, and only about one-fifth are really energetic pilgrims.

So, many a Christian leader must carry unbearable loads, as Moses did. And God alone can give strength enough to stand up under the strain.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

Carl S. Knopf says that Abraham introduced into religion one of the greatest concepts ever to come into the minds of men—the idea of covenant. God had entered into covenant with Israel, and Israel with him. Up to that time, men thought of God—or gods—as being whimsical. Abraham taught that God was dependable. Men could enter into agreement with him, and he would keep his agreements so long as they kept theirs. Through its leaders Israel had entered into such a covenant with God. By virtue of that covenant, they were God's "chosen people."

You cannot explain Israel apart from that faith. *God* founded them as a nation, *God* delivered them from bondage, *God* was leading them forward. That was Israel's "magnificent obsession," and what a magnificent obsession it was for any nation to have! Our Scripture lesson today is one more illustration of their confidence that God was leading them as a nation, and that he had purposes that he wanted them to fulfill.

Developing the Idea

Read again Numbers 10: 29-36. Moses' first appeal to Hobab was, "Come thou with us, and we will do thee good." That appeal left Hobab cold. He decided instead to go back home. But then Moses changed his strategy, and said, "Leave us not, . . . and thou mayest be to us instead of eyes." That appealed to Hobab. He was not interested in having something done for him. But if he could be of use—if there was a place for him in their program—then he would go with them.

How much this incident has to tell us about how to deal with people today—and how nations ought to deal with one another! Too often we are willing to do something *for* someone we want to help (the Negro, for example), but we are not so willing to do something *with* him. And quite naturally people resent such a paternalistic attitude. It is when men work *together* to accomplish desired goals that they gain a sense of dignity and worth. If one nation (even America) tries to dominate the peace plans after the war, however good her intentions, the others will resent it. Each nation must feel that it has a part in helping the world to "see" a better way.

Now, Israel as a nation was great, not because of military or political prowess, but because her idea of God was great. Even as the Israelites believed God had

INTERMEDIATE-SENIOR TEACHER

By Edward Hughes Pruden



Plan for the Class Session

The class session today should revolve round the idea of building a Christian nation. Each pupil should be made to feel that the future of our country is in a very real sense his individual responsibility, rather than a task that he can pass on to others.

Since the passages of Scripture indicated for this lesson are somewhat long, and in places difficult of interpretation, it will be wise to give a simple summary of the salient facts recorded in the lesson, with emphasis on the difficulties involved in the divine-human task of making Israel into a great nation. It should be pointed out that we have power today either to block God's plans for America or to co-operate with them. Our patriotism is not merely a matter of flag-waving and repeating the oath of allegiance; it is much more an inner disposition to work with God in the creation of a great and good nation. This kind of patriotism will result in much good for the whole world as well as for ourselves.

Have someone who is well acquainted with early American history to give a brief talk to the class on "Religion and American Beginnings." The speaker may lay stress on the part which religion played in the founding of this nation. It can be shown that most of our older colleges were creations of the church, and that most of our early American educational processes and materials were Bible-centered. It should be emphasized that, since God's favor has rested so surely upon us as a nation, it is our duty to keep alive spiritual influences in present-day affairs.

Arrange for a season of prayer for the nation and its leaders. The pupils should be made to feel that the country needs our prayers, and that our state and national leaders need divine guidance just as surely as any of us would need it were we in their places. The youth of America should feel more keenly the responsibilities of good government, and should be taught to pray regularly for those who sit in places of authority. They should be reminded of the fact that the sessions of Congress are opened with prayer, and that each house of Congress has a chaplain to serve the spiritual needs of our lawmakers.

Write at the top of the blackboard: "How Can We Help to Fulfill God's Plan for America?" Then ask the pupils to suggest answers, and write

down the answers as they are given. This exercise will help to remove the discussion from the realm of the theoretical and place it in the realm of the personal and the practical.

Suggest this question for a full and frank discussion: "What sort of citizen contributes most to a godly nation?" In providing answers for this question, the pupils will have opportunity to apply to themselves the best suggestions growing out of this lesson. Too many of them may have received the impression that their country is an institution to serve them rather than an institution for them to serve.

Place a map of the United States upon the blackboard or wall and point out that the nation is made up of states, that the states are made up of counties, the counties of communities, and the communities of individuals, so that the basic unit in the nation's life is the citizen himself.

Truth in Action

Suggest that the pupils make a regular habit of offering prayer for our nation and its leaders. Ask them to make this suggestion to their families, so that the prayer may become a regular part of the family altar. This suggestion will serve to provide a link between the home and the nation, and create within the home a sense of responsibility for the nation's welfare.

Arrange for the pupils to make a study of the county, town, or city government under which they live. Many young people grow up without a knowledge of their local government. Little wonder therefore that some of them are inclined to be critical of existing conditions rather than constructively helpful.

Impress upon the pupils the responsibility of voting. It is a sad commentary upon our American democracy that only a small number of our citizens avail themselves of the privilege of the ballot. Our public officials therefore are elected by a minority of our citizens. It should be made plain that the opportunity of voting naturally carries with it great responsibilities.

In some churches it is customary once a year for the youth to take over the responsibilities of the parish for a week, filling the various offices and becoming more thoroughly acquainted with the program of the church generally. In some communities the young people are put in charge of the town or city for a day. Both ideas might well be combined in a single week. The plan would give the young people much needed practical experience and would greatly increase their interest in both the church and the community.

a great destiny for their nation, so we believe God has a great destiny for America. In many ways America seems to have experienced God's favor. Next to Israel itself, probably no nation has been so conscious of God's leadership in its beginning. When Columbus landed at San Salvador, he placed a cross alongside the flag of his country, thereby laying claim to the new land for God. Most of the groups who came to the new land came for religious reasons. Five weeks after the first settlers landed in Virginia, a church was built. Up until that time, John Smith tells us, "We did hang an awning (which is an old saile), to three or four trees to shaden us from the Sunne; our walles were rales of wood, nailed to two neighboring trees. . . . This was our church till we built a homely thing, like a barne, set upon cratchets, covered with rafts, sedge and earth."

New England was settled by men of exceptional interest in religion. The Quakers started in Pennsylvania a "holy experiment for all mankind." Roger Williams dedicated his settlement in Rhode Island to "soul-liberty." Education, according to the Connecticut Code of 1650 establishing schools, was for the purpose "that all their children and apprentices, as they grow capable, may through God's blessing, attain at least so much as to be able to read the Scriptures." Nine of the first ten colleges in this country were founded by religious denominations, and the tenth (the University of Pennsylvania) grew out of a school started by George Whitefield, famous Colonial evangelist.

America, then, like Samuel, was presented to God at its birth. It is our responsibility today to remind her of that fact—and to believe that the same spirit that brooded over the founding of Israel, and later over the founding of America, is now brooding over the founding of a new world order. What men once dreamed for America, we must now dream for the world. God could not be chained to Sinai—or retained in Palestine. Jonah found him in Nineveh, and Paul in Asia and in Europe. So we must learn to think in terms of the world; for the ark that once rested in the Holy of Holies now wants to rest in the Council of the Nations.

Discussing the Problem

1. Discuss the importance of symbols in religion. Do Baptists make enough use of them?

2. In what ways has Providence blessed America?

3. How can America best serve God's purposes in the postwar world—through isolationism, or through co-operation with other nations?

The Sin of Moses and Aaron

Numbers, Chapter 20

Numbers 20: 1-13, 27-28

1 Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

2 And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 And the LORD spake unto Moses, saying,

8 Take thy rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth

to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

12 And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

KEY VERSE: *Be ye angry, and sin not.—Eph. 4: 26*

TO BE READ EACH DAY

Sept. 13. M. The Sin of Moses and Aaron. Numbers 20: 1-13

Sept. 14. T. The Death of Aaron. Numbers 20: 22-29

Sept. 15. W. The Death of Moses. Deuteronomy 34: 1-8

Sept. 16. T. Joshua Succeeds Moses. Numbers 27: 18-23

Sept. 17. F. God's Promise to Joshua. Joshua 1: 1-9

Sept. 18. S. Paul Exercises Self-control. 1 Corinthians 9: 24—10: 6

Sept. 19. S. The Secret of Self-control. Galatians 5: 16-25

SCRIPTURE SAYS

By W. W. Adams

Recall the outline of Numbers given a week ago. In today's lesson we move forward from chapter 10 to chapter 20. The intervening chapters record many interesting events. Among them we note the repeated murmuring of the people. Over and over again the people found fault with their situation. But the central point of interest is the sending of the spies into Canaan and their discouraging report (chap. 13).

This event influenced the fortunes of Israel immediately and for a long time to come. It resulted in the long period of aimless wanderings. In point of fact, between this lesson and last Sunday's lesson, nearly forty years passed by. The generation that lacked faith and courage to go on into Canaan, as Caleb and Joshua had recommended, was doomed to perish in the wilderness. God reserved for their children the privilege of actually possessing Canaan.

The Death of Miriam (Num. 20: 1)

The record barely mentions the death of Miriam. We may tarry just a moment with this event. The years in the wilder-

ness had not been easy ones. The people were camped or wandering about in the wilderness around Kadesh, which proved to be the burial grounds for that generation. The people found water here or there, as they could. The cattle, as well as the people, suffered the many privations of life in the wilderness.

Finally the hour approached when God had it in mind to lead the people forward once more. But Miriam was not to be among those who would go forward. "Miriam died there, and was buried there," in or near Kadesh.

Without doubt Miriam had rendered splendid service through the years. We recall her leadership of the women in celebrating the victory at the Red Sea (Ex. 15: 20 ff.). But our records do not tell the story of her daily ministries. We can only imagine how many times she counseled with or encouraged Moses, her brother. And we may be sure that often she worked with the women of the congregation, allaying their fears and suspicions, and comforting their hearts in periods of suffering and disillusionment. In this work she would not escape criticism and opposition. But in it all, she kept faith with God, with the other leaders (for the most part), and with the people.

The People Complain (Num. 20: 2-5)

It is difficult to be fair in interpreting a story like this one. We look back upon such scenes from the point of view of later developments. We know the outcome—how God led those who trusted him through to victory. Moreover, we idealize the experiences through which Israel had already passed, experiences in which God had miraculously cared for his people. And we say that it was treason for these people, against a background of so many wonderful acts of mercy on God's part, to complain and to wish to return to Egypt. Let us try to be a little more realistic in facing this history.

"There was no water for the congregation." Evidently the hot, dry season had come. The springs had dried up, or nearly so. Men and women became faint with thirst, and they heard their children crying for water. Their cattle too were dying of thirst. Moreover, the years had multiplied and nearly all of one generation had died, and still the march to the land of milk and honey had not been resumed. We, therefore, can understand, though we cannot justify, the actions of these men. A throng of people gathered together against Moses and Aaron. Their complaint was

ADULT TEACHER

By Howard K. Williams

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This is the second of the two lessons from the book of Numbers. The last lesson closed with the twelfth chapter. This one is from the twentieth. It will be well for you to become familiar with the entire book, even though you cannot possibly use all of it in teaching this lesson. Good teaching springs from abundant resources—hidden springs of insight and understanding; from a maximum rather than a minimum of information and knowledge.

The Scouts' Report

From Sinai, where the commandments were given, Israel journeyed in a round-about way to Kadesh-barnea, where scouts were sent out to bring back a report on the land of Canaan.

If you will look at your map you will find that the oasis of Kadesh-barnea is at the lower end of Palestine, or Canaan, as the country was called in Old Testament times. The Israelites would have had a quick and direct route northward into the land, but because they were not sure of God and his promise they complained and hesitated. Then Moses sent twelve scouts to see what sort of land Canaan was and what kind of people were its inhabitants. Back with their reports, all agreed that it was a worthwhile land, and that the sons of Anak dwelling in the land were giants. Ten said, in effect, "We were as grasshoppers in comparison with them. We cannot conquer the land." Two of them, however, Caleb and Joshua, said, "Let us go up at once, and possess it; for we are well able to overcome it."

When the reports were given, the Israelites lifted up their voices and wept. They murmured against Moses and suggested a new leader to take them back to Egypt and bondage. It was a sorry sight. Then God instructed Moses and Aaron to say to the people: "Your carcasses shall fall in this wilderness." Caleb and Joshua alone of the elders were to enter the Promised Land. The faithless people were to wander in the wilderness forty years. Then a plague settled upon the men who brought the evil report concerning the land, and the weary wilderness experience came because the people had not the courage to do as God had said.

The wilderness wandering of the human race can be traced to the same cause. God did not will that all this trouble and warfare and starvation should come to the human race. Because men have not believed God and have not ventured for God, we suffer. "Seek ye first the kingdom of God, and

threefold, and took the following form:

1. "It would have been better for us to have died when our brethren died." See Numbers 16, particularly verses 30-35. They felt that sudden death, such as these "rebels" had suffered, was preferable to slow starvation in the desert.

2. "What was your purpose in bringing us and our cattle into this wilderness to die? Nearly all of the older generation are now dead. Now we of the younger generation are facing death. There is no sign of our moving on toward the promised land."

3. "For what purpose did you bring us from Egypt to this evil place? Note the contrast. Egypt abounded with seed, figs, vines, pomegranates, and water. We find none of these things here."

Thus the complaints ran. Let the reader imagine himself in the place of these men. It was no easy atmosphere in which to exercise faith and to remain calm.

The Leaders Disobey (Num. 20: 6-13)

We have now come to the heart of this lesson, the part that gives us the lesson title.

How did Moses and Aaron react to the complaints of the people? They left the assembly and went to the door of the tabernacle. That is to say: they turned to God for help in this time of crisis. So they should have done. Moreover, they threw themselves upon the wisdom and mercy of God. "They fell upon their faces." That was indicative of desperation—of utter dependence upon God.

God responded in kind. "The glory of the Lord appeared unto them. And the Lord spake unto Moses." The Lord was ready to act. He was more concerned for the welfare of the people than they themselves were. The Lord's message to Moses was threefold.

1. "Gather the people together. Take your rod, symbol of the authority and power I have given you as leader of the people, and assemble the congregation at the place I command you."

2. "Speak ye unto the rock before their eyes." Now, of course, all could see that there was no water in the rock. But at God's command water would come forth from the rock.

3. "The people will have water to drink." This is a clear promise of sufficient water to be given to the congregation and to their beasts.

How did Moses and Aaron respond to God's instructions? We note their responses in order.

1. Moses took the rod, as commanded.

2. Moses and Aaron gathered the assembly before the rock, as commanded.

But at this point, these leaders went astray. It is not easy to account for their actions. Perhaps Moses himself was tired. He, too, was getting old.

Through the years he had borne the burdens of leadership of a rebellious, complaining people. Many times he had stood between the people and an angry God. On other occasions he, working with God, had removed difficulties just as great as this one. Moses could easily reason: do you not remember all my services to you in the past? Why storm into my presence with reproaches? Why not bring your problem to me in the spirit of a grateful, trustful people?

Moreover, it seems that Moses, for once at least, had lost patience. On other occasions God's patience had been exhausted and Moses had come to the rescue of the people. Now things are reversed. God understood the people and appreciated their needs. He was willing, ready, to supply their needs. Moses, on the other hand, for once had lost patience with the people.

3. "Hear now, ye rebels; must we fetch you water out of this rock?" That was the wrong spirit. God had not called them rebels. Nor could Moses and Aaron bring water from the rock. Only God could do that.

4. Another disobedient act followed. Instead of speaking to the rock, as commanded, Moses struck the rock twice.

What happened then?

1. Both the people and their beasts received sufficient water. That was a great experience for all concerned.

2. The second result is not so pleasant to consider. It has to do with the price Moses had to pay for his disobedience. It can be told simply. Moses had not sanctified the Lord before the eyes of the people. He had turned the thoughts of the people toward himself rather than to God. He had acted as though God were utterly disgusted with the people, when, as a matter of fact, the ill temper was in Moses himself. God therefore tersely informed Moses that because of his disobedience, he would not have the privilege of leading the people into Canaan. A great disappointment to Moses, to be sure. But rather than feel that God dealt severely with him, we had better consider our own rebellion against God.

The Death of Aaron (Num. 20: 27-28)

Let the reader read verses 14-26, not printed in our text. Edom refused passage for Israel into Canaan. Israel journeyed to Mount Hor, loftiest point in the Seir range of mountains. Aaron had shared in Moses' disobedience. Aaron, too, was old. God arranged for him to die on this mount—to die in quiet and in peace. His son Eleazar was inducted into the office of high priest, in place of his father. The death of Miriam and Aaron, about four months apart, left Moses much alone. His days also were coming toward their close.

his righteousness" is still the only sensible cause for mankind. Not until we all do that shall we have the Four Freedoms so much talked about since the signing of the Atlantic Charter. Always we shall be electing captains to take us back to the land of bondage; always we shall wander in the wilderness, until we put Christ and his kingdom first. Then and then only shall we be free, when the Son shall make us free.

Miriam and Aaron

Another noteworthy incident in this period is the death of Miriam, the sister of Moses. We first meet her as a mere child suggesting to Pharaoh's daughter that she might find a nurse for the baby Moses found in the basket by the river. Later she is called a prophetess (Ex. 15:20), and she sings the song of victory celebrating the passage through the sea. When Moses brings home an Egyptian wife, Miriam is enraged to the extent of questioning his unique contact with God, and Moses meekly takes her chiding (Num. 12:1-3). In connection with this incident Miriam becomes leprous, and at Moses' earnest cry God heals her of the dread disease.

In the twentieth chapter the death of Miriam is recorded. Moses must have missed her a great deal, for she had figured largely in all his life. Added to this loss was the death of his elder brother Aaron, his spokesman, who had steadied his hand as he prayed, even though he had erred in making a golden calf. So Moses' two great helpers were gone.

Still there was hard work for Moses to do. It is that way with us. As we grow older our loved ones are taken, but still there is work for us to do if we would make the journey successfully to the Land of God's Promise.

Meribah

After forty years of wandering, the Israelites came again into the neighborhood of Kadesh, whence they had sent out spies to Canaan. The name "Meribah" means "strife," and surely it was a place of strife. There was no water, and lack of water is a serious matter, especially when a large number of people are involved.

Our leaders might well learn a lesson from Moses and Aaron as to what to do. They did not argue with the people; they took the matter to God in prayer, and God met them. Even so we may do, and God still will meet with us and tell us what to do.

God instructed Moses and Aaron to take the rod which had played so large a part in the progress of the journey, and to speak to the rock before the people, so that the water would flow

forth. Despite these instructions, however, Moses and Aaron berated the people, and in haughty anger Moses struck the rock, and again struck it, as though to say, "Here, then, see what I will do!" Then the Lord told Moses and Aaron that because they had called attention to themselves and what they did, rather than call the minds of Israel to the fact that it was God providing for them, neither of them should have the joy of entering the Land of Promise.

So Meribah becomes symbolic of the strife between man and God. And how many Meribahs there are in our lives! How often we complain because we have not what we want! How many times in doing the Lord's work, we do it with arrogant spirit and superior attitude as though we were better than others, and the good fruits were our own rather than the gift of God! Many of us do not reap the full joy of service because we work for commendation of others and for our own glory, rather than humbly to do God's will.

God's Work

Aaron's work completed, God selected Eleazar to put on the priestly garments and to take his place, as later Elisha received Elijah's robe of prophecy and took his place. God's work must go on. One of the responsibilities in the church is the preparation of leaders among the younger generation to carry on as one by one the old substantial members lay down their work. Those of us who are older should ever be looking for such young men and young women, and encouraging them by giving them opportunities for service. We should pray "the Lord of the harvest, that he will send forth labourers into his harvest."

The most difficult task we have ever known will confront us in the postwar world—that of educating the children and youth in the ways of peace and obedience to God. Apparently everything is being done that can be done to educate them in worldliness and lusts of all sorts. The brutality of nazism, the godlessness of communism, the paganism and irreligion everywhere—these and other forms of evil are in unholy alliance against the highest moral and spiritual ideals.

We need more ministers and missionaries and teachers and parents who will teach patiently and sacrificially those now being wrongly taught. We may be sure that God will not leave himself without a witness, but we must also be sure not to neglect what we must do to raise up such leaders. What plans have you in your church for such instruction and for encouraging young people toward active Christian service? What plans have you for honoring and supporting those who engage in Christian service?

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

Nowhere does Paul indicate the course of normal religious experience more clearly than in the seventh chapter of Romans. There he gives the classic description of the struggle between good and evil that goes on in the soul of every person. He writes, "The good that I would I do not: but the evil which I would not, that I do. . . . For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from this body of death?" (Rom. 7:19, 22-25.)

It is obvious, then, that good men—even Christians—can be grievously tempted. And if a particular temptation continues without the individual's knowing how to deal with it, it sets up a sense of inner strain that robs religion of its spontaneity and joy.

Developing the Idea

Being a Christian is no guarantee that one will not sin, but it will take the pleasure out of sinning. Someone has said, "Being a Presbyterian may not save you from sinning, but it will take the joy out of it." Says E. Stanley Jones, "That is just the difficulty in many partly changed lives—the joy of sinning is gone, but the fact of sinning is not."

Some time ago, a writer divided people into four categories: happy sinners, happy saints, unhappy sinners, and unhappy saints. A person who has ever really met Christ may not be surrendered fully enough to be a happy saint, but he can hardly again be a happy sinner. At least God has captured him that far. Indeed, because one has experienced Christ, the torture of guilt can be all the keener when a Christian sins. Good men do sometimes sin. What, then, can we say to Christians whose hearts and minds tell them one thing, but whose subconscious drives seek to, and sometimes do, lead them into sin?

Let us go back to our Scripture passage for today for the answer. A cursory reading of Numbers 20:1-13 will reveal that Moses lost self-control. That was his sin. He lost control of his patience and his temper and behaved like a spoiled boy who does not know how to practice restraint. Therein lies most of our difficulty—we lose control of some drive that is in us. We may be Christians, but first of all we are human, which means that within us are urges

INTERMEDIATE-SENIOR TEACHER

By Edward Hughes Pruden

Plan for the Class Session

Emphasize today the folly and the penalty of sin. The hymns may include: "Yield Not to Temptation," "Dear Lord and Father of Mankind," "I Need Thee Every Hour," and "More Love to Thee." It should be explained that many hymns of this nature have grown out of trying experiences, and that the struggles which Christian hymn writers have had with temptation are identical with our own. Such hymns are monuments to the fact that temptation was finally conquered and sin overcome.

In view of the fact that much of our modern ill temper is due to the strain under which most people are living today, it will be well to present the prayer period as a time of quiet relaxation of mind, soul, and body. The well-known verse in the Psalms, "Be still, and know that I am God," may be more literally translated, "Relax, and know that I am God." When we have a proper faith in God and his infinite wisdom and power, we can afford to relax. Only those who are trying to carry the weight of the world on their shoulders need to keep themselves under a strain.

Challenge the class with the thought of the *weakness* of anger. Persons weak in character often feel that they must demonstrate their strength through anger and bad temper. Conscious of a lack of real manhood or womanhood, they resort to this method of making up their deficiency. Once young people recognize the folly of this procedure, they will prefer not to deceive themselves and others. The truly strong person does not require the boost which loud talk and angry threats supply for weaker persons.

Consider also the *discourtesy* of anger. Sometimes in social gatherings a parent is humiliated by a child's fit of anger, or a wife is embarrassed by flashes of anger in her husband's conversation. Young people should be taught that embarrassing others is discourtesy at its worst, and that they should learn early in life how to put people at their ease in any company. One of our best-known preachers has a sermon on "An M.A. Degree Worth Having," in which he refers to those who are "Masters of Anger"—those who have learned how to control their tempers. How excellent it would be if all our youth could complete their education with this degree!

In these days particularly, it would be tremendously helpful if the connection

between anger and war could be properly developed in a discussion group. Doubtless it could be proved that international crises have been precipitated by the inability of some man, prominently placed, to control his temper. Resenting some attitude or act of another country, a man might throw his armies into the field to prove his physical superiority or to save his pride. Thousands, even millions, might have to give their lives because of this one person's weakness. In the light of this truth, can anyone really overestimate the importance of learning how to control one's temper at all times?

Truth in Action

The inability of some persons to control their tempers is due to a lack of discipline. Much of life's essential discipline comes in youth through participation in various games and debating bouts. In the games young people learn how to face defeat in a sportsmanlike fashion. They are roughly handled by their opponents, and sometimes even severely hurt, but if they share in the spirit of the game, they do not become angry. It is the same in the matter of debates. Young people learn how to listen to the other side of a question without becoming irritated. As someone has said, "A real gentleman is one who can disagree with you without becoming disagreeable." In view of these facts, the pupils should be encouraged to take part in games and debates sponsored by their schools and young people's societies.

It would be a great loss if we were to leave this lesson without pointing out the desirability and necessity of exerting a proper righteous indignation against all that is sinful in the world. Our anger is to be controlled, of course, but it should be harnessed for the purpose of putting to flight all those influences that seek to undermine the individual and society. The indignation of Jesus was directed against the evils of his day, and it would be a great mistake if we should become so affable and pleasant that we should fail to oppose the things that wreck human life.

In our discussion of how Moses misused his sacred office on the great occasion when God supplied the needs of his people, we should ask ourselves the question, "Are we ever guilty of misusing holy things?" We may speak of the Bible in the highest terms, or handle it very gently when it is placed in our hands, and yet be guilty of sinning against it and against God when we refuse to read and study it as all Christians should. We may defend the church against all its critics, but sin against it by not attending its services regularly and supporting faithfully its work.

that need to be controlled. Any selfish misuse or abuse of them is bound to lead directly into self-loathing, disruption of personality, destruction of true happiness. Let us be clear about that. No one gets away with sin. Others may not find it out, but the price is paid there in the life of him who bears the guilt.

But when one slips, what then? There is only one answer. To try to forget it does not get rid of the problem. It does not take care of itself by a kind of evolution. As has been suggested, Paul did not say, "O progressive creature that I am! who shall help me evolve myself?" but "O wretched man that I am! who shall deliver me from this body of death?" One must face up to his sins before God. There is no other way to gain peace of mind and release of soul. First, one must realize his sinfulness and want to change. Second, he must seek God's help through confession and repentance. Third, he must actually confess his sins and promise with God's help to change. Then one must accept God's forgiveness and determine to live according to the standards that Christ has revealed. Forgiveness will come when these steps have been complied with. There is a Chinese word for Jesus that means, literally, "One who saves again and again." We need never fear to go to Jesus one more time, but should seek such full commitment to him that we may have power over the temptation that caused us to fall.

Life does have its constant irritations—persons we do not like, physical fatigue, the gnawing pain of loneliness, impatience at lack of action. Things like these can wear us down. We need, therefore, over against all that, to set up something that will build up our strength and resistance. Daily prayer and Bible reading are not merely nice things to do; they are imperative if the Christian wants to feel God to the fullest, day by day. The Christian life is God's gift, but we have to take care of that gift after we get it. And if we do, the refreshing water of God's spirit will come, even though in the past we did precious little to deserve it.

Discussing the Problem

1. What is the major difficulty with the present world? Do you agree that it is the fact of sin?
2. If so, what is the chief work of the church? How may this work be done?
3. How would you define sin? Discuss its power in human life.
4. Is conversion enough in the life of the Christian? What more is needed for successful Christian living?
5. What was Jesus' way of dealing with the temptation to sin?

Abiding Values from Israel's History

Deuteronomy, Chapters 1—3, Chapter 11

Deuteronomy 11: 13-25

13 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.

18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them

when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be your's: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

KEY VERSE: *Righteousness exalteth a nation: but sin is a reproach to any people—Prov. 14: 34*

TO BE READ EACH DAY

- Sept. 20. M. God's Promise to Israel. Deuteronomy 11: 13-25
 Sept. 21. T. God's Warning to Israel. Deuteronomy 8: 11-20
 Sept. 22. W. Israel's Mighty Deliverance. Psalm 114: 1-8

- Sept. 23. T. The Lord Our Keeper. Psalm 121: 1-8
 Sept. 24. F. God's Hand in Israel's History. Psalm 105: 1-15
 Sept. 25. S. All Believers Heirs of Abraham. Romans 4: 1-16
 Sept. 26. S. Salvation to All Who Believe. Romans 10: 1-13

SCRIPTURE SAYS

By W. W. Adams

We move now from Numbers 20 to Deuteronomy 11. Israel has journeyed from Mount Hor to the plains of Moab, east of Jericho. This required something like a year.

Edom had refused to permit the Israelites to pass directly into Canaan, and thus compelled them to retrace their steps far to the south, by "the way of the Red sea"; then march east and finally north to the eastern side of the Dead Sea and of the Jordan.

It will greatly help the reader to go carefully through Numbers 20—36. Note the long marches, barely mentioned in the records; the wars and other difficulties Israel had to face; the warning given to Moses of his death (chap. 27); and the various laws given in this period, including detailed instructions regarding the conquest of Canaan.

Our printed text is taken from Deuteronomy. I doubt that any book of the Bible can match Deuteronomy in its appeal for obedience to God. It sets forth what God asked his people to do, and the promises he conditioned upon obedience to his commandments.

The entire book of Deuteronomy has the one setting: the plains of Moab,

east of the Jordan, opposite Jericho. The book is at once a review of past experiences, with something of an interpretation and an evaluation of those experiences, and a preparation for, and an anticipation of, what is ahead.

In this book, Moses is the chief actor, on the human side. In fact, the book is made up primarily of a series of addresses by Moses, some long, some short. On every page we find woven together reviews of the past and previews of things to come. As in today's lesson, so on almost every page, we find God combining his promises to Israel with his demands upon Israel. The two cannot actually be separated. God is ready, anxious to make good his promises. The scores of conditions laid down can be summed up in one phrase: "If ye will obey."

Let the reader follow this outline, in going through the book.

Introduction (1: 1-5)

1. Moses' first discourse (1: 6—4: 49)

2. Moses' second discourse (5—26)

A. An appeal based on history (5—11)

B. Legal precepts (12—26)

3. A collection of addresses on various topics (27—31)

4. The conclusion (32—34)

A. Moses' farewell song (32)

B. Moses' blessing (33)

C. Moses' death (34)

Let us now do two things. First, let us look at the content of our printed text, in outline form. Then, against this background, let us take a brief look at Israel's larger history.

God's Promises and Their Conditions (Deut. 11: 13-25)

In the text itself, the conditions and the promises are interwoven. Let us separate the two, looking first at the conditions.

1. *The conditions.* But little comment is needed on these separate matters. Just to list them in outline form is impressive, for they carry their own appeal.

a. *Vs. 13.* I am today setting before you my commandments. You have already heard most of them. I am now gathering them together so that you can preserve them, teach them, practice them. Now, the condition is as follows: "If ye shall hearken diligently unto my commandments." No spasmodic, occasional attention, but a constant and full obedience is what I demand. This diligence will take two forms. First, you are to love the Lord your God. Second, you are to serve him with all your heart and soul.

b. *Vs. 16.* Avoid drifting into idolatry. You may be deceived into believing that there is reality in other gods. You will be living among peoples and

ADULT TEACHER

By Howard K. Williams

nations that serve other gods. Beware lest you be deceived into worshipping and serving them.

c. *Vss. 18-20.* Preserve, faithfully teach, and practice my commandments. Lay up my words in your heart and soul. Make them a part of your thinking, so that they shall get hold of the very roots of your living. Israel's history, in succeeding generations, would have been vastly different, if they had obeyed this requirement and put God's law into their hearts.

Furthermore, they were to wear God's words for signs upon their hands and for frontlets between their eyes. The Jews of a later day took this command literally, making phylacteries which they bound upon their foreheads and upon their wrists. These phylacteries contained four pieces of parchment on which important laws were inscribed: Exodus 13: 2-10, 11-16; Deuteronomy 6: 1-8; 11: 18-21. In Matthew 23: 1-8 Jesus condemned this practice, because the scribes and Pharisees had neglected the real meaning of the law.

Parents were to teach God's commands to their children. They were to make his commandments their principal subject of conversation. From the time they arose in the morning until they retired at the end of the day, wherever they were, in the home or walking by the way, they were to speak of the laws of God. Let the reader ponder our modern rush in life, and the few instances when families, even for two minutes during the day, speak of God's will.

Finally, they were to write these things over the gates and doors through which they entered into their homes. Thus, when they returned home, they would be reminded, first of all, of God's will for them.

d. *Vs. 22.* Keep diligently all my commandments. Note the key words that fill out this picture of faithful obedience to God's will: to *do* his commandments, to *love* the Lord your God, to *walk* in all his ways, to *cleave* to him. Thus we have the conditions upon which God's promises rest; and these conditions, with appropriate variations, clarifications, and extensions, run throughout the Bible, Old and New Testaments.

2. *The promises.* These promises, like the conditions, are scattered throughout the passage. They can be summarized briefly.

a. *Vss. 14-15, 17.* Material prosperity; or, if not prosperity, at least adequate provisions for the temporal needs of life. God will send the "first rain and the latter rain." These come in the fall season (September-October) and in the spring (March-April). The fall rains would bring relief from a dry summer season, preparing the soil for the sowing of grain. The spring rains would mature

the crops. It would make the grass plentiful for the cattle.

Verse 17 gives merely the negative side of this matter. If obedience brings plenty, disobedience will result in God's withholding the rains, with the consequent failure of crops and of cattle. Strong words are used here: "Lest ye perish quickly."

Let any interested person reflect a moment here. Was Canaan at this time and later a land rich in God's material blessings? Did these promises and warnings prove true? Why is Canaan today such a different land? Have the rains been withdrawn? Why? Does God, even today, direct nature in accordance with the moral and spiritual habits and behavior of people? Why is our world today marked by so much hunger, misery, death? Does it make any difference how we live? Let the reader not hurry over these questions.

b. *Vs. 21.* Long life upon earth. Both you and your children have it in your power to determine the length of your stay in the land God is to give you.

c. *Vss. 23-25.* Victory over all opposition. Israel was not large in any material sense, as compared with other nations and empires. Within Canaan, and round about, were strong, fierce nations. Alliance with these godless peoples was out of the question. These peoples could occupy Canaan, or the Israelites could occupy Canaan—not both. Victory over them, therefore, was necessary.

The Israelites, in their own strength, could not drive these peoples out of the land. But God could and would do so, if the Israelites met his conditions. He would enable them to possess not only Canaan, but also "greater nations and mightier" than themselves. The land should be theirs—from Lebanon on the north to the wilderness on the south; from the Euphrates to the east to the sea on the west. God would plant fear of them in the hearts of all men: men would stand in awe before them. All of this was conditioned on one matter—their obedience.

Other Lessons from Israel's History

1. The basis of all our hope ultimately is the sovereign will and redeeming grace of God.

2. Yet man's obedience is important. The obedience or disobedience of the Israelites helped or hindered God at every turn. So it ever is.

3. We cannot separate our religious needs from our temporal needs. They are interdependent. As goes one, so goes the other.

4. It makes a difference how men live. God punished the sins of men and rewarded their good deeds.

5. The best is always ahead.

Human nature does not change much, if any, through the ages. Conditions may change. We may have more conveniences. We may travel with greater speed. But hopes and ambitions and joys and sorrows are the constants within the soul of man. The experiences of Israel therefore furnish some lessons of abiding value.

"If" is a big little word. Every promise of God hinges upon it. There can be no greater mistake than to assume that the promises of God are for everybody. Sometimes people fall into the error of discrediting the value of a good life—especially after a person is dead. I have heard people quote a part of Romans 8: 28, "All things work together for good," and stop there, as though that were all. But that is not true. All things do not work together for good to everybody, but only "to them that love God, to them who are the called according to his purpose."

God had led the Israelites out of Egypt toward the Promised Land, and would have led them into the Promised Land had they been willing to follow his leadership. But God's promises do not become effective until men fulfill his requirements. Moses made no mistake about this, and constantly through his valedictory speech to the Israelites he reiterated this "if"—"if ye hearken," "if ye diligently keep."

My Commands

The Ten Commandments were first given to the children of Israel at the beginning of their wanderings. They were repeated and expanded now after forty years of experience in the wilderness. And to this day, not one of them is out of date. You and I must obey them or take the consequences.

In our lesson passage Moses gives the underlying requirements of the command to love the Lord. Can a person be commanded to love, and can such a command be obeyed? Can I control my love? Yes, we can learn to love God. Real love is based upon a recognition of real value. When we recognize the value of God, we will love him. But we cannot see God's value until we know him. Hence we need to hearken unto him, in order that we may know him and love him.

Love is an exacting taskmaster. It makes the lover a slave. There are no hour laws for a lover. Paul called himself Christ's slave and spoke of love as a mighty driving power: "The love of Christ constraineth us" (2 Cor. 5: 14). So, when we hearken diligently to God's

commands, we shall come to know him; knowing him, we shall love him; and loving him, we shall serve him. This is the condition upon which God's promises are based.

A God Who Gives

Note in verses 14-15 the promises of a God who gives. Paul calls attention to the words of Jesus in this respect when he speaks of remembering the words of the Lord Jesus, "It is more blessed to give than to receive" (Acts 20:35). So God promises to give and to give to those who hear and love and serve him. In other words, God promises rewards. Someone may say that the idea of rewards belongs to a low form of religion. Of course, if a man does everything for rewards, bargaining with God as if to say, "I will do this if you will give me that," then his religious devotion is indeed of a low standard. But suppose he works for God because he loves him, and knows that oneness with God makes him a partaker of his love, so that he becomes an heir of God together with Christ! Is this not a legitimate motive for service?

Though the blessings promised to Israel were physical, they involved more than that, even as the promise of Jesus when he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). The meaning here is not that we should be good in order to get physical blessings, but that if we put Christ and his work first in our lives, then we need not worry about anything else, even the needed physical things. We may depend upon God for everything, when we put his kingdom and his righteousness first.

A Personal Matter

There is always danger of generalizing—or thinking that this or that is good for somebody else. But in verse 16, Moses insists that each person must take heed to himself lest he be deceived and turned aside from service to God. Martin Luther believed in remission of sins, but it took the severe reprimand of a fellow Christian to awaken in him the fact that Jesus Christ could forgive *Martin Luther's* sins. It is one thing to make sweeping statements about religion, but something else to apply them to our own lives. Do not let *your* heart be deceived! Do not *you* turn aside to serve other gods!

The Lord's Wrath

Moses had experienced what the wrath of the Lord meant. He had witnessed the plagues visited upon the Egyptians; he had seen the results of the bites of the poison serpents on the erring Israelites. He was under no illusion concern-

ing the other side of God's love. To overemphasize God's love and to omit the retribution of God's judgment were not in Moses' way of thinking. He was too intelligent for that. We have fallen on soft days, when we have come to think of the love of God in sentimental terms, sometimes making it an indulgence. Sometimes we seem to say that man may do as he pleases, disobey God to his heart's content, and it will not make any difference in the end. Do not let your heart be deceived. There is no promise anywhere in the Bible save that of retribution to those who do not obey God's commands.

Responsibility for Teaching

Verse 19 is a command to every parent and everyone who knows God. A parent who brings a child into the world and does not teach that child about God and his commandments, is under the condemnation of God and will have to answer before God's judgment seat. Ezekiel says, "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 33:8). There is no doubt as to the meaning. We who know God have the medicine for the world's cure. If we neglect to dispense this medicine, and the world dies in sin, then we shall be held responsible before God. Yet millions in America are without any religious instruction, and the majority of church members do not care enough either to attend church themselves or to give money that the church might instruct others.

Teach, talk in your home, converse on the highway, speak in your leisure hours about the things of God. Yet how few of us, Sunday school teachers and all, talk about spiritual things!

What ceremonialism and literalism will do to obscure the vital elements of religion is seen in the conduct of Jewish leaders, who by the time of Christ and before so literalized the instructions about the law that they put into little boxes strips of papyrus on which were written the laws. These boxes they bound on their foreheads and on their wrists, and nailed them to their door posts. It was to this vicious custom that Jesus referred when he upbraided the scribes and Pharisees who made broad their phylacteries, and enlarged the borders of their garments, but omitted obedience to the laws of God (Matt. 23:1-7).

There is a great danger now in the renewed emphasis on ceremonies and rituals, that we do the very things the Pharisees did in Jesus' day. Obedience is better than physical sacrifices laid on the altar, and a contrite heart than the fat of animals.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

At first reading, some of the ancient Scriptures may seem to have little to do with us today. But the more one reads them over, the more he comes to see that they are dealing with the same issues which we now face. Take Deuteronomy 11:13-25, for instance. A casual reading may seem to leave us untouched, but repeated readings bring out certain factors about which we are thinking a great deal today. Consider: "If ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul" (vs. 13)—*Freedom of Religion*. "And I will send grass in thy fields for thy cattle, that thou mayest eat and be full" (vs. 15)—*Freedom from Want*. "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way" (vs. 19)—*Freedom of Speech*. "Then will the Lord drive out all nations from before you . . . and shall lay the fear of you and the dread of you upon all the land that ye shall tread upon" (vss. 23 and 25)—*Freedom from Fear*. True, freedom from fear in the conception of the Israelites should not extend to their enemies, but nevertheless in that ancient bit of religious writing are the seeds of the very elements that we feel are essential to the success of democracy today.

Developing the Idea

In substance, the need for the Four Freedoms was recognized by the writers in ancient Israel. But they recognized further that all the other areas of man's life rest on ethics or behavior, and ethics rests on a people's relationship to God. Therefore, freedom of religion is the most essential of all. The psalmist had the sequence right when he said, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Ps. 37:3). Have faith in God first, for faith determines conduct, and conduct in turn determines how we live together and share the material needs of life. Jesus had the same thing in mind when he said, "Seek ye first the kingdom of God, and his righteousness; and all these things [what we shall eat and what we shall wear] shall be added unto you" (Matt. 6:33).

How, then, shall we have a part in the making of our nation? First, by being informed about the problems that exist in these various areas of the nation's—and the world's—life. A great many

INTERMEDIATE-SENIOR TEACHER

By Edward Hughes Pruden

Plan for the Class Session

As in the lesson two weeks ago, we shall want to lay stress on our spiritual responsibility to the nation today. The hymns may include "God of Our Fathers, Whose Almighty Hand," "From Ocean unto Ocean," "My Country! 'Tis of Thee," and "O Beautiful for Spacious Skies." Too often our patriotism has taken the form of boasting, or the expression of a challenge to other nations, when in reality the finest patriotism is contained in our best efforts to make our country morally and spiritually strong. The greatest thing we can do for our country is to help make her conscious of God and her dependence upon him.

The prayer period should take the form of penitence. The teacher might name, while heads are bowed, a list of our failures and mistakes as individuals and as a nation, pausing with each item for heart-searching and repentance. All of us need to be reminded of our own guilt in the terrible things that have come upon the world in the last few years, and we should be made to realize that such things will come again if we do not build a more godly society. Right relations between men and nations can never be outwardly imposed; they must be inspired from within. The spirit of God must first possess the hearts of men.

Ask some capable person in the church or community to address the class briefly upon the subject "Making America Spiritually Strong." In recent months we have heard so much about the necessity for making America materially strong that we ought now to give special emphasis to the nation's need for spiritual strength. Certainly the battle is not always to the physically strong. In the Old Testament we find that again and again God gave victory to minorities who were wholly surrendered to his will.

Write at the top of the blackboard: "Some of Our National Weaknesses." Ask the pupils to suggest items to be written under this caption. We hear our national assets recounted so often that it is wholesome occasionally for us to meditate upon those things that threaten our existence from within.

The subject of true patriotism should be fully developed in the discussion of this lesson. It is altogether too easy for young persons to associate patriotism with repeating the oath of allegiance, singing the national anthem, and treating the flag with honor and respect. They should be taught that these things

are only symbols of that larger patriotism which consists in godly living, a Christian influence, unrelenting warfare against all our moral and spiritual foes, and an undying effort to make America a nation that honors God and keeps his commandments.

In honoring national heroes we should remember the men in the ranks—the little-known, unsung heroes who have done as much to keep America strong as some of those to whom statues have been erected. Too, we should honor our heroes of peace as much as our heroes of war, and especially should we honor those who have been the benefactors of mankind in the pulpit, behind the plow, in the laboratory, or in the schoolroom. Ask the class to mention the names of some of the heroes and heroines of peace. Louis Pasteur, Jane Addams, and George Washington Carver may well start the list. This experience will help the pupils to realize that they can mean much to their country in the ways of peace as well as in the ways of war.

Truth in Action

In our discussion of what contributes to the making of a great nation, we have touched upon the thought that great nations are only the result of great individuals. It will now be helpful for each pupil to ask himself the question, "What will contribute toward my own improvement as a citizen?" In answering this question he will need to take into account his body. Certain current social customs are definitely harmful to one's body, and young people need to decide whether it is more important to be socially popular, or physically strong. He must also take into account his mind. A good citizen is well informed. The privileges of democracy put upon us the great responsibility of using our rights intelligently. A disciplined mind must go along with a disciplined body in the creation of a strong citizen. Nor can the pupil afford to overlook his soul. If he would be a well-rounded person and mean his maximum to his nation, he must possess a surrendered spirit and an enlightened mind in a healthy, sound body. Citizens of this character make a great nation. Vain boasting and loud threats can never be a worthy substitute for good and strong men.

Everything possible should be done to create within the young mind an interest in good government. It is a national disgrace that the majority of our adult citizens know next to nothing about the government under which they live. The youth of America must be made to feel that government should not be left to professional politicians, but should be the daily business of each individual citizen.

things are being written along these lines that Christian young people should study, such as the *Six Pillars of Peace*, published by the Federal Council. What is involved in achieving freedom from want and fear? To what extent can we have freedom of speech? What is freedom of religion?

Notice how Baptistic is this passage in Deuteronomy in defining freedom of religion. "Ye shall teach them . . . speaking of them when thou sittest in thine house, and when thou walkest by the way." Freedom of worship is good, but it is not enough. Russia believes in that when she says that people who are already Baptists may worship. But they may not have Sunday schools or any meetings in which to propagate religion. Baptists believe that freedom of religion involves the right to teach and to propagate one's religion—in South America, in Rumania, in Russia, everywhere that the attempt is being made to deny us this privilege. Yes, we can help our so-called Christian America by being informed on these fundamental issues that she faces in this critical hour of history.

Again, we can be openly proud of our nation because to a greater measure than in any other country the citizens of the United States enjoy the Four Freedoms today. Not that we have achieved them perfectly, but that our democratic way of life, our constitutional guarantees, and our freedom from social class distinctions make it possible for us to enjoy these freedoms more than we would anywhere else in the world. We can help our nation to be mindful of God, who supplies the material needs of life, and conquers the fear of death.

We can urge those who have freedom of worship to use it. One very snowy morning, only three people came to church. The minister asked them why they came. One said she just never missed. Another expected a small crowd and did not want to let the preacher down. The third said, "My boy is somewhere today fighting to maintain this privilege for me. I figure if he's willing to die to protect it, I ought to be willing to use it." The author of Deuteronomy was right. Serve God, and we shall be doing the best thing we can do to help make our nation what it ought to be.

Discussing the Problem

1. What problems that Israel faced do the nations face today?
2. Why do some nations deny the freedoms that we have been talking about?
3. Which is more important, freedom from want or freedom of religion? Why?
4. What kind of nation would you like to see America be after the war?

The Book Browser

Anti-Christian propaganda and persecution have emptied the churches of Germany. How strong is our own spirituality?

IN February, 1936, Stewart W. Herman, Jr., who had been studying at the University of Göttingen, became minister of the American Church in Berlin. Straightway he found himself struggling against the many subtle means the Nazi party employed to wean people from their religious convictions. In 1939, upon the outbreak of the war, he became a member of the staff of the American Embassy, and thereby was enabled to continue his pastoral work (though with difficulty) for two years more. Then came the inevitable internment. It was not until the summer of 1942 that he, along with others of the diplomatic corps, was returned to the United States.

Mr. Herman, therefore, when writing of what is going on within Germany, draws upon recent, firsthand experience. His book, *It's Your Souls We Want*,¹ is especially significant in that, whereas most writers have dealt chiefly with military, political, or economic matters, he reports what has happened to the churches of Germany. In restrained, but forceful, paragraphs, amply documented, he gives an exposition of the new German religion which glorifies the state rather than Christ. He tells how the state steadily extended its control over the church during the years preceding the war. Finally, he pictures the German churches today—churches which are, for the most part, impotent and empty.

The solemn issue facing the people of Germany today is indeed Christ or Hitler. The overthrow of the Nazi party is essential to any freedom for the German churches. But a military victory by the United Nations will not be sufficient, in itself, to eradicate Hitlerism and the anti-Christian cults from the life of the German people. In a sense, the Germans of today must recapture their souls. They will not find this easy, and in the doing of it they will need all the help that can be given them by the Christians of other lands.

■ A book that is certain to be much studied and much quoted by New Testament scholars is the new and monumental work, *From Jesus to Paul*,² by Joseph Klausner. As many know, Dr. Klausner is Professor of Modern Hebrew Language and Literature in the Hebrew University, Jerusalem. This book of 624 pages, like his earlier books and articles,

was written in Hebrew. We are indebted to Dr. William F. Stinespring of Duke University for the excellent translation into English.

When in 1925, Dr. Klausner's volume, *Jesus of Nazareth*, appeared in English, it was studied closely by those who wished to learn all that might be learned concerning Jesus and his times from contemporary and later sources, especially the rabbinic sources which are so little known by Christian scholars. The present volume, in a sense, is that book's sequel, for it sets forth the conditions—political, social, and religious—which existed throughout the world during the first century. These conditions, Dr. Klausner finds, were peculiarly favorable to Pauline Christianity and account for its rapid spread throughout the Roman world.

According to this scholar, Christianity, as we know it today, does not so much trace back to Jesus as to Paul, who, in his eagerness to win followers, unwisely and unwarrantedly accepted a compromise between the absolute monotheism of Judaism and the Greek culture, with its pagan thought forms and mystery cults. This compromise made Paul's teachings unacceptable to the Jews, but welcome to the Greeks.

Even though one may not be able to accept Dr. Klausner's point of view, one must acknowledge his scholarship. His book is deserving of study, for it provides a vast amount of factual material relative to the historical period under con-

sideration. He endeavors, at all times, to state the Christian position fairly; and, without compromising his own convictions, he displays a gracious manner in handling those subjects on which Christian sensibilities might easily be offended. Would that all Christian writers, when dealing with Jewish matters, showed as commendable a spirit!

■ When the reader turns from these books to *New Eyes for Invisibles*,³ by Dr. Rufus M. Jones, he comes at once into an atmosphere that is happily free from controversy, and in which there is abundant opportunity for strengthening the soul by dwelling upon the truths of God's Word.

Dr. Jones is too well known to need introduction to the readers of this page. He always writes lucidly and felicitously, and this volume, with its wealth of insight, interpretation, and inspiration, gives promise of being one of his most widely read and genuinely prized works.

The brief sections of this book might be called "meditations," but for the fact that they are more purposeful than that word suggests. They possess continuity, in that they give a detailed exposition of a theme which, in one form or another, runs throughout the Scriptures. Dr. Jones reminds us that "the things which are seen are temporal, but the things which are not seen are eternal," and he would have us open our eyes to these "invisibles." In the seeing of them by faith we find needed strength for daily living.

■ Philippe Vernier, young Belgian pastor, has been aptly called "a modern St. Francis," and the manner of his life, as well as the style of his writing, does indeed remind one of that early saint. Vernier's refusal to engage in military training led to his arrest, and he has spent twenty-nine months in French prisons—twenty-four of those months in solitary confinement. But not even solitary confinement has robbed him of his joyous sense of God's presence.

His book, *With the Master*,⁴ consists of brief meditations which hold a depth of spiritual meaning that is not exhausted upon the first reading. Each meditation possesses a priceless quality which comes, not so much from literary craftsmanship, as from a spirituality which is all too seldom found. Love is the outstanding note. Vernier writes: "Only one thing matters, and that is lack of love. . . . Love puts a new refulgence on the wedding garment. . . . We need to love totally, which is that of which saints are made."

Obediently yours,

B. BROWSER

Baptist Leader

Books Reviewed

¹ *It's Your Souls We Want*. By Stewart W. Herman, Jr. Harper & Brothers, 1943. 306 pages. Price, \$2.50.

² *From Jesus to Paul*. By Joseph Klausner. Translated from the Hebrew by William F. Stinespring. The Macmillan Company, 1943. 624 pages. Price, \$3.50.

³ *New Eyes for Invisibles*. By Rufus M. Jones. The Macmillan Company, 1943. 185 pages. Price, \$2.00.

⁴ *With the Master: A Book of Meditations*. By Philippe Vernier. Translated by Edith Lovejoy Pierce. Fellowship Publications, 1943. 80 pages. Price, 75 cents.

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